

THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE TEREBOVLYA ICON OF THE MOTHER OF GOD

(see the article on the 300th anniversary of its translation on p. 36)

THE JOURNAL NO.3 OF THE MOSCOW PATRIARCHATE

КУРНЯЛ МОСКОВСКОЙ ПАТРИЯГХИИ»

EGRAM TO

ALEKSEY NIKOLAYEVICH KOSYGIN, Chairman of the USSR Council of Ministers

The Kremlin, Moscow

Dear Aleksey Nikolayevich,

Please accept the most cordial greetings of the Holy Synod, the Episcopate, the clergy and the believers of the Russian Orthodox Church and my own, on the occasion of your seventieth birthday and on the high award bestowed upon you by our government. Allow me to extend most sincere wishes for good health, strength and every success in your fruitful work for many years to come in the high post as Head of the Government of our great country.

With sincere respect,

PIMEN, Patriarch of Moscow and All Russia

February 21, 1974

CONTENTS

Name Day of Archbishop Makarios . 2 from Jerusalem	by Konstantin Komarov	47 50 57
Translation of the Tereboviya Icon of Mother of God by Archpriest Kontin Dobryansky	ORTHODOX SISTER CHURCHES New Dean of the Russian Podvorye in Sofia by Archimandrite Nestor Metropolitan Dositheus of Suceava by F. Abramov, Candidate of Theology News in Brief	58 59 63
SERMONS Wise Thief by Archpriest Aleksandr telev	The Historical Ties of the Russian and Ethiopian Churches by Prof. Nikolay Zabolotsky	65 73
PEACE MOVEMENT politian Yuvenaliy's Letter to Mrs. No- I Johnson and Her Reply (for	The Struggle Against Sin, Passions and Temptations by Archimandrite Sevastian Pilipchuk	75
100th Birthday of Canon Dr. Hewlett nson)	BOOKS AND PUBLICATIONS Pravoslavny Visnik, 1973	79

The Name Day of His Beatitude Makarios, Archbishop of New Justiniana and All Cyprus

On the occasion of the Name Day (January 19) of His Beatitude Archbishop Makarios of New Justiniana and All Cyprus, His Holiness Patriarch Pimen of Moscow and All Russia sent a telegram. Telegrams congratulating Archbishop Makarios were also sent by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, and by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations. His Beatitude Archbishop Makarios sent telegrams in return cordially thanking them for their congratulations.

News from Jerusalem

On February 2 a telegram was received from Jerusalem saying: "...January 24 vandalism perpetrated in Russian Garden, Jaffa. Roof removed from one of the buildings. Vandals arrested by police. Ten metres of the garden wall destroyed. When the case will be heard unknown...".

On February 7 another telegram read: "...regarding numerous vandalistic acts

in Russian Garden, Jaffa. Mother S gia Skripko taken to hospital wound in the head. An attempt made to rob church and destroy a mission buing...".

In response to the above Metropotan Yuvenaliy, Chairman of the Department of External Church Relations the Moscow Patriarchate, sent a tegram to the Minister of Religions of

rael, Dr. Zerah Warhaftig:

"Your Excellency, we have received our sorrow two notifications of vanlism being perpetrated in the Russi Garden in Jaffa, our mission territo from the Head of the Russian Orthod Mission in Jerusalem, causing hum victims, profanation of holy places a material damage. Expressing the cocern of the Russian Orthodox Church hope your personal interference will p an end to these intolerable acts."

CHRONICLE

On February 5, 1974, Metropolitan Yuven of Tula and Belev, Chairman of the Departm of External Church Relations received departmen of the FRG-USSR Society in Saarl (FRG)—Dr. Alois Masloch (CDU) and Mr. itwin Bies (GCP).

On February 7, 1974, Metropolitan Yuven of Tula and Belev, Chairman of the DECR, receiver. Athanasios Eksintaris, First Secretary of Greek Embassy in the USSR.

Aleksey S. Buyevsky, Secretary of the DE was present during the reception.



Athos and the Russian Church

he forest-hung slopes of the peninsula of Mt. Athos rise above the great seaway from the Eurasian steppes to the countries of the South. Since times this natural fortress, as difof access from land as from sea, been the chosen setting for Orthoasceticism. The Holy Mountain is ous throughout all ages—a lamp e true faith! The fate of Athos is inly bound up with the fate of the e Christian world. Here, in earliest stian times, between the Aegean Sea Hellas there welled forth a pure g of spiritual life, an inexhaustible ce of grace for the Eastern Chur-

is impossible to imagine the history or Church without Mt. Athos. There been times when relations between Russian Orthodox Church and the Mountain have been close and fruthere have been others more diffi-In our days, however, it is a cause eat pain to us to see the hard lot of monasteries on Athos, when so ofbsence of love and a variety of conations put forward by certain officicles in Greece and quite unconnectith spiritual life are erecting obstatin the way of the ascetic life of

roughout the existence of the Rus-Church this part of the earth entruto the special care of the Blessed n Mary has been the object of unng concern of Orthodox Russians bishop to layman. Thousands of an monks, tens of thousands of an pilgrims, millions of people who made some sacrifice, small or greowards the maintenance of the relicommunities there, have given a of their soul to Athos, often, indeed, their whole lives. "Having enjoyed throughout the centuries the closest relations with Athos, the Russian Orthodox Church naturally wishes to preserve them, for Athos is one of the most hallowed places for Orthodox Russians, an oasis that quenches their thirst for the life eternal," said His Holiness Patriarch Pimen of Moscow and All Russia in his speech at the reception in the Protaton of Holy Mount Athos in Karyes on October 23, 1972 (JMP, 1973, No. 4, p. 10).

Holy Mount Athos and the Athonite monks are not only objects of ecclesiastical and historical studies. They rank here and now among the most actual problems in Orthodox contemporaneity. For now, as in the past, the fate of the Athonite monks is inseparable from the history of the Orthodox Church.

In 1963 the 1000th Anniversary of the Great Laura was solemnly celebrated. This anniversary provided an occasion for the representatives of Orthodoxy to speak of the high authority of the Monastery of St. Athanasius the Athonite as the symbol and prototype of all organized monastic life on the Moly Mountain.

Nevertheless, St. Athanasius was not the originator, but rather the culminating phenomenon of a whole epoch in the history of Orthodox asceticism on the Holy Mountain, the sacred history of which can be traced back to the earliest records of Eastern monasticism.

It was in the early period of the history of the Byzantine Empire that Athos first began to attract Christian hermits and ascetics.

In 676 the whole peninsula was given over in perpetuum by Emperor Constantine Pogonatus to be the property of the monks who had made their abode there. Ascetics from the desert near the Holy City, from Mt. Sinai and other centres

of Palestinian monasticism came to Athos in whole communities, driven out of their old hallowed refuges by invasions of Turks, Persians and Arabs.

On the other hand, this was the period of the most intensive penetration by the Slavonic tribes of the Balkans and Greece, and monks of Slavonic extraction constituted quite a significant proportion of the inhabitants of Athos.

Here, monks of Italy, Sicily and other countries of the West often came in search of prayerful solitude. It was at this time that that great pillar of Athonite asceticism Saint Peter the Athonite (feast day June 12) first came to Athos from Rome ("accompanied by Bishop Nicholas").

It is with the name of St. Peter the Athonite that the ancient and still respected behest of the Mother of God about this Her earthly garden, the Holy Mountain of Athos, is associated: "His peace will be in the Mountain of Athos, for this is My lot, given by My Son and God to Me and to those who put aside earthly conversations and engage in spiritual feats according to their strength, calling upon My name with faith and love from their heart, so that the temporal life of the inhabitants might be spent without sorrow and so that, thanks to their works which shall be pleasing to God, they might attain life eternal—for I love this place greatly and desire to multiply thereon the order of monkhood, and the mercy of My Son and God on those who live as monks there shall never fail while time lasts and they observe the commandments of salvation: I shall multiply them over the mountain from North to South, and they shall possess it from sea to sea, and I shall make their name praiseworthy everywhere under the sun, and I shall defend those who are steadfast in fasting there." 1

And so it was not so much due to historical conditions as thanks to the benevolence of the Mother of God that more and more hermits and monks from various places and of various nationality came to build themselves cells on the Holy Mountain.

This multinational quality of Athonite asceticism has always been the distinguishing characteristic of the brethren of the Holy Mountain.

Today, however, interference of without threatens to invade the praful solitude of the Athonite communicand to dim the glory of the veil of Mother of God that is spread over toos. The unique, multinational "monarepublic" which has been established Athos for centuries is at present in a te of decline and shorn of sovereign thority, while the number of its mois decreasing with ever greater rapid

What is happening on the Holy Motain? Why is this blessed oasis of sac

prayer growing desolate?

Let us review the history of the A nite peninsula, let us look more attevely at its sacred monasteries, let us to enter into the spirit of the place an understand its problems.

* * *

From the sea the Holy Mountain of a most impressive spectacle. Agains natural setting of unspoilt lovelir usually close to the shore itself, rise far-famed beautiful buildings of the nasteries. (They number twenty, counting the numerous sketes and ke attached to the so-called ruling mona ries which administer the Holy Mourin). It is as though these great hou framed the peninsula. Tradition ascrithe origin of many of them to the f

centuries of Christianity.

If you sail round Athos from the uth-west beginning from the low-ly isthmus one and a half kilometres length (cf. map in the inset, p. 2, Jl No. 4) the first monastery you come is the famous Bulgarian Zograp (The Painter), founded by three Bul rian brothers in the reign of Leo Philosopher (886-912). Then follow Greek monasteries Castamonit (am the chestnut trees) or Constamonit, 2 khiar (founded in 738 and renewed in 11th century by St. Euthymius), Ksenofontos or Ksenoph ...and then come to the Russian Monastery of Holy Megalomartyr Panteleimon, Russik.

After this there follow in success along the shore the Greek monaste of Ksiropotam ("On the Dry Stream of Simopetra ("The Rock of Simopetra of St. Gregory, St. Dionysius and Paul

Passing many sketes and kellia ro



"Last Supper" a fresco by Theophanus Strelitzas in the Monastery of Stavroniketa [1547]

point of the island, the eye is met by plendid view of the majestic Greek nastery of St. Athanasius, which is considered the senior house on Aththe Great Laura. To the north are ated the Greek monasteries of Karaou and Philotheou and, further, the ous Iveron Monastery founded in 985 by contemporaries of St. Athana-, the Georgian monks John the Ibe-, his son Euthymius and the general, Thonikios in place of the half-rui-community of St. Clement. Some of most marvellous legends of Athos bound up with Iveron. One of these how the Mother of God, when She e to visit the Holy Mountain, landed t. Clement's harbour near Iveron re the chapel now stands. Nine cenes later the monks of the Georgian e of Iveron saw the icon of the Mothf God rising from the sea in a pilof fire. So it was that the miracleking icon of Iveron came to Athos. elders, full of reverence, set the in the sanctuary of their cathedral, hat same night the icon was miracuy transferred to the well, above the s of the monastery, which is why it

is also known as "Portaitissa"—Guardian of the Gates. It is sad to reflect that here within the ancient walls of Iveron the line of continuity has been broken. The Greek brethren first took over the main monastery, leaving the Georgians to retire to the Skete of St. John the Divine, and now there is not one Georgian monk on all Athos. Further north along the coast from Iveron are the Greek monasteries of Stavroniketa, Pantocratoros. Vatopedi and Esphigmenou. These are monasteries famous throughout Christendom and many important events in the history of the Russian Orthodox bound are up with Church history.

Some way inland is the administrative centre of the Holy Mountain, the village of Karyes, ³ and here there is another Greek monastery Kutlumush (The Liberated).

On the north-eastern shore of the peninsula, nearer to the isthmus, stands the Serbian Monastery of Khilandari (founded in the 12th century) whose fate through the ages has been inseparable from the historical fortunes of the Slav peoples.

No.	Names of monasteries (according to the present-day diptych)	1903	1956	1959	1968	1971
1	St. Athonasius	165	101	83	67	50
2 3 4	(The Great Laura) Vatopedi Iveron Khilandari (Serbian)	178 205 105		51	36 30 21	30 26 19
5 6 7 8 9	Dionysiou Kutlumush Pantocratoros Ksiropotam Zographou	100 60 58 80 155	44 27 27 42 29	25 19 35	34 12 27 27 27 15	32 8 17 20 11
10 11 12 13	(Bulgarian) Dokhiar Karakallou Philotheou Simopetra	60 80 50 70	27 35 25 31	33 25	16 23 23 14	16 22 12 16
14 15 16 17 18	St. Paul Stavroniketa Ksenoph Grigoriou Esphigmenou	68 25 130 75 85	11 40 45	9 38 43	44 6 28 28 25	40 12 25 20 32
19	St. Panteleimon or Russik Castamonit	1446		59	25 17	21
	ber of monks in asteries:	3260	814	735	518	446

This table is compiled from evidence given in the books: E. A mand de Mendietta, Mount Athos. The Garden of the Panaghia (Akademie-Verlag, Berlin—Adolf M. Hakkert, Amsterdam, 1972, 44) and the journal «Irenikon» (1971, No. 4, 530). For collection of data covering an earlier period (17-19th centuries) see A. П. К а сторский. Состояние православного восточного монашества со времени завсевания Константинополя турками (1453). Казань, 1919, с. 163-164).

Apart from the ruling monasteries, since ancient times there have been sketes on Athos (small monastic communities dependent on the sovereign monasteries on whose lands they are built), kellia belonging to the monasteries (small sketes or simply detached houses with their own domestic chapels inhabited by small groups of monks), and kalivi (similar to sketes but not having their own churches).

There are also wandering monks who pass freely from one place to another and live a life of obscure devotion to God, their disciplines and ascetic feats unknown to other men, the so-called siromonks, living incarnations of the Lord's words about the "lilies of the field" and "the birds of the air"...

The table above gives an impression

of the decrease in numbers among moduring the last 70 years in the two great monasteries. Even in the Gramonasteries the number of monks decreases steadily. Yet no obstacles are put the way of replenishing the breth from Greece.

The smallest decrease it would se has been suffered by the Monastery St. Paul, known for its exceptiona high standards of spiritual life. But e here the number of monks in 1971 v considerably less than in 1903 and monastery is unable to continue publition of its journal. Some of the ot Greek monasteries are, as the table r kes clear, in danger of becoming total deserted. 4

In the same way, the sketes and ke subordinate to these monasteries growing increasingly empty and negl ted.

The Constantinople, Hellenic and o er Greek Local Churches are not in position to guarantee a sufficient infloof monks for the upkeep of the Greek masteries on Mt. Athos. For the Slanic houses, matters are even worse. It the Slavonic brethren on Mt. Athos only way out is the restoration of the vifying ties between Athos and the Syonic Churches.

Indeed, the ancient bonds unit Athos and the Russian Orthodox Chu have undergone an extraordinary w kening over the last half century. the evidence, it would appear that connection between Athos and the ot non-Greek Local Churches are also remely weak. Yet the replenishment the non-Greek monasteries is being h up by artificial means. The Slavo houses are now so deserted as to ha reached danger point. In 1903, of 7432 monks on the Holy Mountain (th figures include those living in ske and kellia) there were 3496 Russians, Georgians, 307 Bulgarians, 16 Ser 286 Romanians and 3276 Greeks. In 1 way the Russian brethren were the m numerous. But in December 1965, w in the twenty monasteries, the ske and kellia there were only 1491 mo (in other words one fifth of the num in residence in 1903), there remain only 62 Russians, 17 Bulgarians, no ans, 28 Serbs, 94 Romanians; the eks themselves had dwindled to one d of their 1903 total, to 1290 breth... As though the whole Holy Mounhad dwindled and grown desolate proportion to the fall-off in the nums of the Russian brethren.

he Russian Monastery of the Holy galomartyr St. Panteleimon is vast rich in treasures. Thousands of iks can here devote themselves to yer, labour, ascetic endeavour. But ead of thousands there are now less two dozen Russian monks. What they do to withstand the inroads le by decay, fires and time on the

dings of the monastery?

rchbishop Pitirim, who accompanied Holiness Patriarch Pimen on his ney to Athos in October 1972, wrote pain of the lamentable condition of monasteries, sketes and kellia (JMP) 3, No. 4, pp. 12-20). Empty, burnt out dential buildings stand by the monay harbour, the many-storied eastern southern wings where the brothers d and slept have been ravished by and, on the night of the eve of the st of the Transfiguration in 1969, a it stretch of forest caught fire and burnt out from Old Russik down to very walls of the monastery itself. ver the last 15 years the Russian mo-

ver the last 15 years the Russian motery has suffered several times from or fires. During that of 1959 the liber, a repository of rare manuscripts of 11-16th centuries, suffered severe dage. On October 23, 1968, all the easide of the courtyard was burnt out six chapels destroyed as well as the astery guesthouse and cells. The few aining monks and the laymen who e to their aid contended in vain agathis elemental calamity: it was ontanks to the Protecting Veil of the her of God that Russik was not to y consumed by the flames.

* * *

ne after another the elderly monks cussik are passing on into life eter-Many of them have been striving perfection on the Holy Mountain more than half a century. Brother rgiy, for instance, has been in the sian monastery since 1903. Hieroden Simeon, born in the village of Ka-



His Holiness Patriarch Pimen of Moscow and All Russia with our pilgrims before the House of the Protecting Veil in the St. Panteleimon Monastery on October 25, 1972

menskoe, now in the Bryansk Region, came to the St. Elijah Skete on Athos in 1912 and lived there for 30 years after which he continued for 28 in the St. Andrew Skete. He has now joined the brotherhood of the St. Panteleimon Monastery. The Father Superior, Archimandrite Gabriel Ligach, a native of Karpatska Rus, is over seventy. He has lived for forty years of his life in Russik.

The Russian brothers of Athos have addressed more than once pleas for help and defence in their hard lot to the Patriarch of All Russia and to various Russian bishops. In one such plea the Hegumen of the Russian Monastery of St. Panteleimon wrote: "This winter it is exceptionally cold here, in the church the temperature is down to 4° centigrade, all of us are ill with recurring flu, there are only 16 people left to serve in two churches, the others are either too old or ill" (From a letter of March 9, 1964, Schema-Archimandrite from Patriarch Aleksiy).

The Skete of St. Andrew is deserted.

...Since the death of Archimandrite Mikhail († 1968), the hegumen of this skete, divine service is no longer celebrated in Slavonic and the beautiful Seraya (from the Turkish seray—beautiful palace, dacha) is empty of Russian voices. The white immensity of the cathedral rises sad and silent and only the wind walks the buildings where the brethren had their dwellings.

The Cathedral is remarkable for the splendour of its ornament and monumental wall paintings created thanks to the labour and contributions of many generations of Russians. All these are now falling into ruin. The most valuable vessels, icons and other sacred objects have been taken to the Greek Pantocra-

toros Monastery.

After many years of persistent requests from the Moscow Patriarch to permit Russian monks, who wish to transfer from our monasteries to St. Panteleimon Monastery, to enter Athos, there seemed, in May 1966, to be some hope of emerging from the deadlock. An agreement was reached between the Patriarchate of Constantinople, the Moscow Patriarchate and the Greek Government to permit five Russian monks to enter the St. Panteleimon Monastery. At the same time the Bulgarian Church received permission to send five Bulgarian monks to the Zographou Monastery. Finally, having overcome the unwillingness of the Greek Government to grant visas, four hieromonks from the Pskov-Pechory Monastery set out to replenish the Russian Community of St. Panteleimon (the Bulgarians were only permited to send three monks). Naturally, this half-measure is insufficient to bring relief to the desperate position of the Russian monastery on Mount Athos, for it is a question not only of the position of the Russian houses but of the whole Holy Mountain. "The Church of Christ will be the poorer if the Holy Mountain is left empty of people whose whole attention is given to spiritual endeavour and the prayer of the heart, yet such spiritual concentration is a typical feature of Russian Orthodox monasticism. Even now, however, Russian Athos is dying for lack of people and of means" (E. Amand de Mendietta, op. p. 145).

Among Russian monks there are a go-

od number who long to devote their bour and prayer to the disinterested s vice of the monasteries and deserted s tes of the Holy Mountain, desiring to vive regular observance and to rest outward beauty and order. They are p vented from doing so, as we have al ady said, by artificial obstacles creat by exterior forces that desire the fir "Hellenization" of Athos, which they pose to an imagined tendency towar pan-Slavism and who, in doing so, w inevitably undermine the importance the peninsula as a focal point of the m nastic life of all the Local Orthod Churches.

Disinterested observers all agree th it is this chauvinistic policy which is present putting most obstacles in t way of Athos' fulfilling its sacred fund on. Back in 1940, the German histori of Athos, Rheingold Pabel, pointed of that the decline of the Holy Mounta was not unconnected with the reluctar of the Greek Government to admit mon from other countries of the Orthod East to the monasteries of Athos. T refusal of visas and passports to Slav nic monks is a very real drain on t spiritual strength of the whole of Orth doxy in that it undermines this multir tional stronghold of monaster (R. Pabel. Athos der Heilige Ber Begegnung mit dem christlichen Oste Münster, 1940, pp. 83-84, 86-87). R. Dawkins speaks of the sai phenomenon in his study "The Monks Athos" (London, 1936, p. 147), and does C. Cavarnos. In particular, Profe sor Constantine Cavarnos considers th the "absence of young monks in the N nastery of St. Panteleimon and the Sl te of St. Andrew is the result of the resal of the Holy Koinotes and the Gre Government to allow Russian monks to Athos for fear of the penetration communist influence" (C. Cavarno Anchored in God. An inside account life, art, and thought on the Holy N untain of Athos, Athens. 1959, p. 90).

The absurdity of these fears are seevident. They serve merely as a prete for the implementation of a clearly fined policy. In spite of the Treaty Sèvres (1920) between Greece and Allies, Article 13 of which, ratified Lausanne in 1923, specifies that the rational minorities on Athos should re-

eir former status unchanged (Artiof the Constitutional Charter of
s, confirmed and guaranteed by the
k Government, states categorically
"all monks living on the Holy Moin are considered Greek citizens"),
are reasons to fear that, in the precircumstances, Holy Athos—this
ric centre of worldwide Orthodox
asticism—will be irretrievably lost
with it a spiritual source which has
o many centuries nourished Christiof all nationalities throughout the
tries of the Eastern Church.

Indeed, as our journal wrote more than twenty years ago, "the ancient laws are torn in pieces, the rules are broken, the *universal* principle has been infringed upon, the great Holy Place of all Orthodoxy, Athos, has been reduced to the limits of a mere ecclesiastical Greek district. The luminous spirit of brotherly good-neighbourliness, of sympathy and mutual assistance, of love, meekness and humility by which the Holy Mountain drew to itself the hearts of all Orthodox people has been sadly diminished. The cares of the world, earthly concerns,



ethren of the Russian Monastery of St. Panteleimon: Monk Vasilios (Greek), Hieromonk Lytus, Hieroschemamonk Sergius, Hieromonk Dositheus, Archimandrite Abel, Hieromonk Matthew, ter Marconis, the Secretary of the Governor, Hieromonk David, the economos, Hierodeacon Archimandrite Hegumen Gabriel, Hieromonk Seraphim (the photo was taken in August 1973)

short-term considerations, all the vanity of life hang like a heavy cloud over the summit of Mount Athos. The oil is running out and the flame of the lamp, which for the thousand years has lit and warmed the hearts of Orthodox Christians throughout the world, is growing dim" ¹³.

* * *

In pre-Christian times, even the peninsula of Athos seems to have had some foreknowledge of its future destiny: to become the earthly garden of the Mother of God. Thinkers of the pagan world who thirsted after divine truth seem to have found their way instinctively to Athos. It was as though the Holy Mountain drew to itself all aspiration towards the Most High, all meditation on religious forms. This area of the Aegean, where Athos rears up out of the sea to confront Olympus, has been bathed in a holy aura since before the memory of men. When you sail towards Athos it is as though "all the Iliad with its gods and heroes arise from the fabled waves of the Hellespont, and the reflected glory of Homer shines over all the shore even to the mountain heights from which the immortals looked down upon the warlike feats of the mortals and, on occasion, themselves descended to take part in their bloody battles." 5 Long even before the heroes of Homer, however, there settled on Athos the forefathers of those Arian tribes which were making their way to the Mediterranean from the Black Sea steppes and left, under the name of the Sea Peoples or Pelasgians a lasting trace in the history of Syria, Egypt, Crete and Italy. The very name of Pelasgian (or Philistines) was providentially reflected in the name of the Holy Land: Pa-

According to Thucydides, Athos has from ancient times been the dwelling place of men of many different nationalities. Before the Greeks it was colonized by such warlike folks as the Tirseni, the Bisaltae, the Krestoni and Edoni who lived in small fortresses known, as "polismati" (Thucydides, Bk. IV 109), similar in appearance to the mountain monasteries that were to succeed them. Herodotus also mentions the Tirseni among the inhabitants of Athos and adds that they spoke in the Pelasgian

tongue. As contemporary historia have said, these "scattered remnar of various tribes" on Athos were "t sediment and posterity of many migrations and invasions" (N. G. L. Harmond. A History of Macedonia. V. I: Historical Geography and Prehistor Oxford, 1972, p. 192).

The general direction of the ancie migrations has now been sufficient clearly established by archaeologic finds. In the IV, III, II and I millenn B. C. peoples were moving across the Great Russian Steppe to the Balkar and further on to the South, West are East, and their ways crossed upon Atholeaving upon the Holy Mountain dim trees of each great multitude of the trib and peoples called by God.

In the era when the cult of the Olynpian gods flourished there was on Ath a famous temple of Apollo after whithere was a town on the peninsula nared Apolloniada. The priests often chothe groves and ravines of the peninsular the celebrations of their mysteric

In the period of the Greco-Persia wars Athos became a passive participa in the struggle between Asia and Eur pe. It was on the grim rocks of Atho that a storm at sea broke up the Pers an fleet. After this the Persians were o liged to take measures to circumnaviga the mysterious mountain: the entire p pulation of the peninsula and the surr unding districts were herded together and forced to dig a canal across the isti mus. It was through this canal that the heathen hordes of Xerxes passed behin the Holy Mountain, avoiding the dange rous passage round the headland (He rodotus. Bk. VI-VII).

The religious predestination of Athowas, however, only revealed in all it fullness at the beginning of the Christ an era, when the "Great Pan" of the pagans was dead and gone and the glor of the Lord shone out upon the world.

* * *

The importance of the Holy Mountain that "Sion of the true faith," was defined for the whole of Christianity whe the choice of the Mother of God fe upon it to be Her special part of the earth, Her "garden." Athos became the centre of Orthodox veneration of the Queen of Heaven from which the cur

s of Her grace-bestowing energies eed and fill the whole earth.

hen, after the Ascension of Christ, Apostles gathered together with His Pure Mother and drew lots as to was to go where to preach the Gostradition tells us that to the lot of Blessed Virgin fell Iberia (or Geor-This tradition associating the bless of the Mother of God with the s of the Caucasus and the Black Sea ch in significance. Subsequent histofull of evidences of the mystical tietween our Lady and the peoples of Black Sea coast and the North. It not by chance that the most devoted ims to Athos, as to the earthly ling-place of the Mother of God, weussians and Georgians, Ukrainians Bulgarians. A living incarnation of e sacred, mystical ties were the mi--working icons of the Queen of ven: the "Iberian" (or Our Lady of on, as it is also called), "It Is Me-' "Swift to Hearken," "The Threeled," "Joy and Comfort" and others h have become an inseparable part e sacramental life of Russian Oroxy. There is not one single Orthocommunity in Russia which is not fined by the blessing of Holy Mt.

e benediction of the Mother of God on the people of the Black Sea and the Eurasian steppes, for to care they were entrusted by celestial Gabriel the Archangel appeared to Nother of God and told Her that God elf would appoint Her a region in She was to announce the Good Tis, and that the distant land of Iberia n had fallen to Her lot in the first would receive them later and be erted to Christianity under Her ce-I protection. We are told that the ed Virgin was providentially diverom Her course when journeying to Lazarus, Bishop of Crete, whom the had raised from the dead. A great blew up on the sea and the ship its most precious Passenger was n before the wind to the very foot 10S.

e Mother of God landed, the statues heathen temples fell in ruin and thos was hallowed by the preachf the Son of God incarnate.



A spring in the Iveron Monastery

The Blessed Virgin did not stay long on Mt. Athos, but the truth of Christ was revealed to many while She was there, and many were baptized. Then the Mother of God said: "This place is destined to be My lot, given to me by My Son and My God. May the grace of God be upon this place and upon all who dwell here in faith and reverence and who observe the commandments of My Son and God; they shall receive all that is needful for life on this earth, and the life of heaven will be prepared for them and the grace of My Son will not fail from this place until the end of the world."

The rule against women setting foot on Athos is directly connected with the Blessed Virgin's visit to the land. Gregory Palamas wrote of this in his *Life*

of St. Peter the Athonite.

The brethren of Athos have always kept strictly to this rule as a form of unshakeable fidelity to the Mother of God. Even in the administrative centre of this "monastic Republic" in Karyes among the lay-folk (local authorities, policemen, workers, etc.), there have never been any women. Article 186 of the Con-

stitutional Charter of Athos (1924) reads: "In accordance with ancient custom, it is forbidden for any female being to set foot on the peninsula of the Holy Mountain." Athos thus has long been and now remains "the Garden of the Panaghia," as it was called by the monks of long ago.

The breath of another world permeates all nature on Athos, influencing the way of life and thought of its inhabitants. "Probably nowhere else in the world is there a place where the visitor from the West may so clearly convince himself of the existence of the very real gulf between the Western and the Eastern way of thought, between Western and Eastern piety. Nature itself in Athos is hallowed by history, everything is steeped in mysticism and symbolism. For the Orthodox monk the place is

filled with some lofty content that exects the boundaries of sinful exist ce. This loftiness, this divine quality Athos is not felt as a play of the impartion or as an artificial allegory, quite seriously, in the spirit of late an quity, of the neo-Platonic teach on being" (Franz Dolger, Da Chrysostomus, Athos, Berg der Verkrung, Offenburg, 1959, p. 9).

* * *

Metropolitan Arseniy Stadnitsky, visited Athos while still a student of Theological Academy in Kiev, left the following description of his first pression: "The rocky cliffs, bare of a growing things and of earth, overlook the sea so steeply, seemed ready crash down into the water at the le touch. From afar off you could alread



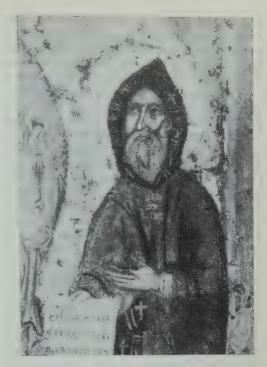
A view of the Russian Monastery of St. Panteleimon the Megalomartyr and Healer, 1973

small points of light on the mountade. (The steamer was travelling in dark). These were the cells of monks ing salvation in the rocky ravines in the depths of the forest. As we roached the Holy Mountain these its of light grew more numerous. mountain is covered with cells as a stars in which the monks burn like ps, renouncing all earthly things for sake of eternal salvation." 6

he stars of Athos... The territory of peninsula may be measured, assesand distributed among the monaste, to some less, to others more... But is the "earthly heaven" of Athos to divided, how is the degree in which a community has become a true part this land allotted to the Mother of to be measured and assessed?

s history bears witness, Russian moteries are among the most ancient Athos. One of the earliest known pieof documentary evidence is a signae to an act of the Holy Mountain da-1016. It reads: "Gerasimus the monk, the mercy of God priest and abbot of Russian monastery, to witness, has ned with his own hand." 7 It was at ut this time, too, that the originator Russian monasticism St. Antony of Caves, according to the account giin the so-called Second Cassian tion of the Patericon of the Kiev Motery of the Caves, first appeared on os. According to this source, St. Any set out for Athos during the rule of Vladimir Equal to the Apostles, that before 1015. There he was made a ik and returned to his home with the ssing of his abbot. In Russia,he led life of a hermit in the Varyag Cave r the village of Berestovo until ciristances forced him to fly back to the y Mountain. The reason for St. Antos flight from the Varyag Cave was accursed Svyatopolk's assassination he princes St. Boris and St. Gleb and subsequent repressions instituted inst the brothers' friends and suppor-

Then St. Boris was killed on the ri-Alta a certain youth, Georgiy Ugrin, I slain defending his prince. The only ness to Georgiy's death was his ng brother, Moisey, Ugrin, who is attioned in the Patericon of the Motery of the Caves and was later ca-



St. Antony of the Caves, the founder of Russian monasticism (†1073). A 13th century icon

nonized. This Moisey, however, having escaped from one peril in the camp of St. Boris, was soon involved in another at the Kievan court of the Princess Predslava, the sister of Yaroslav the Wise. When three years later in 1018 King Boleslav, the ally of Svyatopolk, fell back from Kiev pursued by the host of Yaroslav, the enemy did not overlook Moisey but carried him off with them to "the land of the Poles."

Further, the Patericon Life tells us that Moisey was kept in fetters for five years and then for a further year as the slave of a Polish woman of high station. And then it was, at the seeming nadir of his fortunes, that he received the tonsure from an unknown Athonite monk. Later, crippled from the beating and illtreatment he had received at the hands of the furious Polish woman, he left to join another Athonite monk-St. Antony—in the Monastery of the Caves which by that time had already been founded. In this way, Athos is connected with this whole circle of Russian saints and its grace-bestowing influence can be felt flowing through and uniting the lives of Sts. Boris and Gleb, of the youth Georgiy Ugrin and his brother St. Moisey Ugrin, of the unidentified Athonite monk and of St. Antony, the founder of the Monastery of the Caves in Kiev, who had sought refuge in Athos from the common enemy, Svyatopolk.

In this way, at the very dawn of Orthodox asceticism, it is possible to speak of a fellowship of saints which, if not precisely Athonite, at least had strong connections with Athos and looked to Athos for guidance and refuge. The historical focus in which was gathered and concentrated the spiritual light of Holy Russia in Athos was the "Russian cloister" first mentioned in an act of 1016. The actual establishment of this "Russian cloister" (monasteries on the Holy Mountain usually bear the name of their founders) must have taken place considerably earlier.

There is a well-founded hypothesis that the "Russian cloister" was established during the lifetime of St. Olga Equal to the Apostles, the first Christian Grand Duchess of Kiev, and of her contemporaries the Christian Varyagi. Finally, almost a century before Olga's time († 969) and even before the socalled "calling of the Varyagi" (862) in the year when "Michael began to rule... Rus came with war to Tsargrad" (the Old Russian name for Byzantium) and "many Russians were christened. This was in the year A. D. 842." 8

Perhaps one of these Russians founded a monastery on Athos which subsequently bore his name.

It is probable that it was in the Russian monastery that St. Antony of the Caves professed his vows and received the tonsure. 9 And then, called by God to bring the blessing of the Holy Mountain to Russia, he came to that very Varyag Cave which had served as the dwelling of earliest Russian ascetics and which was associated with the Holy Mountain if not directly (which cannot be excluded) then at least by continuity of tradition and ascetic practice. Here too, following in St. Antony's footsteps and continuing the traditions of the "Athonite circle," the Russian Metropolitan Hilarion sought salvation before he was recalled to office in his native land in 1051.

It is not less important to emphasize that, apart from other direct personal

contacts between Athonites in Rus and Russians on Athos, there existed canonic unity (the Studite Rule was served in Athos and in the Kievan Mor stery of the Caves) and that the litur cal and church order or worship we identical. The Feast of the Dormition the Mother of God unites in a single turgical and even architectural aspin tion the cathedrals of the Dormition Athos and in Medieval Russia. Wi the blessing of the Most Holy Mother God there arose the beautiful church of the Kiev Monastery of the Caves, Novgorod, Rostov, Suzdal and the Gre Cathedral of the Dormition in Mosco

The Russian monastery on Athos walso called after the Most Holy Moth of God—Panagia Xylourgou.

The earliest surviving documents rectly concerned with the history of the monastery date back to the 11th centu (1030, 1048 and 1071). 10

In 1030, for instance, there is a me tion of the "clean and invariably mark table" cell which was sold "to the mo Theodoulos, hegumen of the Monaste of the Most Holy Mother of God Xy. urgou, to be the property in perpetut of the Russian monastery: "In your p wer and rule, that you might possess and rule it and do in it what you wi without let or hindrance; at your dea however, or during your lifetime shou you renounce it, it will pass to whom y will, to do with as they will... If anyo has second thoughts, whether we ours ves or you the buyer, let him in the fi place be accursed of the holy fathers at in the second, cast out from the order monkhood" (Acts, pp. 3-5).

In the acts of 1048, over the signatu of Proton Theophilactos and all the bots of the Holy Mountain, there is a cument telling of a reward to Fath Ioannikios, the abbot of the Russian n nastery of Xylourgou, after the destri tion "by certain malicious people" of t Russian harbour by the seashore whi had been leased from the Monastery Dometios [on territory now belonging the Pantocratoros Monastery (Ac pp. 19-27). This document gives cle evidence of the solid foundations of t economic position of the Russian mon tic community on Athos in the 40's the 11th century (in the act it is sa ing indisputably been in possession is harbour for a good many years"). so bears witness, unfortunately, to irst anti-Russian incident on Athos, it is also significant that the Protand the government of Constantinonmediately took measures to obtain aceful settlement: they appointed a place for the Russian monks to hold eir landing stage "in perpetual ownip and lordship for all followings without exception" (Acts, p. 23). The ancient possessions of the Russian without exceptions of the Russian has further witness is borne by the form 1071 (Acts, pp. 43-49).

aracteristic is the inventory made ecember 14, 1143, on the entry of w abbot, Christophoros, into his of-The monastery church, as we have dy mentioned, was dedicated to the nition of the Most Holy Mother of In the vestry were kept, among things, "one epitrachelion, gold of ian make, and two others of brocaone set of hangings for the icon of Lady in Russian scarlet with gold I, and further two sets of cuffs (puand other old Russian objects" s, pp. 53-55). This reference to ' Russian requisites, as Archiman-Leonid Kavelin rightly points out, es that, at the time this inventory e Russian monastery was made in , it was already old. Indeed, if the dation of the Russian monastery is e ascribed, as we have seen, to a tiefore St. Antony of the Caves, then than one hundred years later it I have very properly been referred "old." (Let us remember that the a of St. Athanasius itself was founn 963, i. e. during the lifetime of St. , and the Monastery of Iveron in or thereabouts, just at the time of onversion of Russia).

ry valuable evidence is provided the inventory of "Russian books: tle, 5; Paracleticon, 2; Octoechos, irmologion, 5; Synaxarion, 4; Paiacon, 1; Monthly Menaion, 12; icon, 2; Psalter, 5; St. Ephraem; ancras, Horologion, 5; Nomocanon Acts, pp. 55-57). The translation of the antiquity of the Russian ry in Athos, was made under 1, Exarch of Bulgaria (late 9th-10th century). At the same time,

not one Greek book is mentioned, which indicates that divine service was held in Slavonic, and the patristic guides to the ascetic life were also available in Slavonic.

An analysis of this document led its first student—Archimandrite Leonid Kavelin-to the conclusion that "Russian monks of the first Russian community on Athos lived in common and their number, judging by the quantity of tools and dishes, did not exceed 12 men." 11 This is scarcely a just estimate. Father Leonid was here basing his supposition as to the numbers of the brethren on the coenobitic rule of the monastery. Yet we know from the example of St. Antony, who "dug himself a cave not far from Esphigmenou" and from that of many other monks that on Athos all three types of monasticism, the coenobitic, the semi-eremitic and the eremitic, have always existed side by side and that, in the choice of places of their retirement, the monks of the Holy Mountain at that time had not been hindered, as they are now, by territorial or administrative boundaries. For this reason the number of monks estimated by Archimandrite Leonid may be safely increased by quite a considerable number of hermit monks living in caves but accounted members of the Xylourgou Monastery. 12.

There is another source also telling of the number of the Russian brethren on the Holy Mountain at that time. A quarter of a century after the inventory was compiled under Abbot Khristofor, in 1169, Russian monks from Xylourgou led by their Hegumen Lavrentiy applied to the Abbot-General of the Holy Mountain (the function was at that time fulfilled by Ioannos) with a request that the House of St. Panteleimon should be given to the Russians. Here is the text of the act (Acts, pp. 69-73) concerning this matter, issued on the Feast of the Dormition, August 15, 1169 and hallowed by the blessing and power of the Celestial Queen of Athos. It is a key document for the history of Russian monasti-

cism on Athos:

"On this 15th day of August, on the usual Feast Day of the Most Glorious and Most Immaculate, Pure Ever-Virgin Theotokos and Mother of God, in full council of all spiritual ranks and other authority in the court, there entered in

unto us the reverend monk, the Lord Lavrentiy, Kathhegumen of the Monastery of Drevodel (Xylourgou) or of the Russians, and, having made the usual obeisance, asked that one of the monasteries situated on the Holy Mountain might be given to him to be set in order and used. We, on our part, having taken and accepted his request, made it our aim and care to decide which monastery we should give to him. After long consideration and discussion with one another, all found that the Monastery of the Thessalonian would be suitable to give to the supplicant. For if of old it was well inhabited and enjoyed the primacy among the lesser monasteries both in size and brilliance, now it seems shabby and is considered by all and admitted to be as good as non-existent for the fewness of the monks, the lack of provision and the dilapidation of walls and dwellings. And also because even such parts of it which remain standing are threatened with complete collapse and disappearance. Since it was found to be in such a condition it was thought good and pleasing to God to adjudge that it should be given to the said most venerable monk Lord Lavrentiy, Kathhegumen of the monastery of the Russians, and to his monks, so that they might restore it and build it up in the likeness of a fortress, that it might shine forth and be beautiful, be inhabited by a goodly number of people working to the glory of God and praying for our most powerful and Holy Emperor and, I will say more simply, that it might become again as it was in the beginning and even better."

The act concluded with the Abbot-General's solemn undertaking, sworn to the

Russian abbot:

"...And so be thou, monk, Lord Lavrentiy, spiritual brother (it is to you now that my word is addressed), from this day forth proprietor and lord of the Thessalonian Monastery, to do with it as thou willest, to be neither offended nor disquieted nor disturbed in any way by anyone at all. Neither by us ourselves, nor by such abbot-generals as may come after us, nor any treasurers (ikonomy), nor hegumens or others, nor on any pretext whatsoever, seem it never so fair, may the monastery itself be taken away from thee or from thy successors, nor yet shall there be required of thee any

movable or immovable property below ing either to the monastery or to lands that go with the monastery, nor, order to acquire it for themselves or give to others shall anyone require thee either in whole or in part any of t se things. Anyone who attempts to anything of the sort or to transgre our general decree shall not only not heard out in anything he may have say but shall be considered subject the curses of 318 Holy Fathers, and part shall be with the traitor Judas a with all those that cried: take Him, ta Him, crucify the Son of God" (Ad pp. 69-73).

As to the Skete of Xylourgou, the Risian monks requested that it, too, mighe left in their possession. The Abbot-Coneral and the council agreed with the asons put forward by the brethren a decided that Xylourgou should be left the Russians, making it a subsidiary mastery under the jurisdiction of St. Pateleimon. The act concerning Xylourg

emphasizes:

"Be thou its lord and proprietor al monk, Lord Lavrentiy, and do with it thou wilt, neither disturbed nor disqueted by anyone. Let anyone who, havi any doubts, should wish to cause dist bance or loss, or to take anything aw be subject to the same curses and outside the communion of the Holy Trity that is One in Essence."

The act is signed by the superiors all the monasteries of Athos, headed the signature of the Protos of the H Mountain, the Abbot-General Ioann

And so, as far back as the 12th cenry, 800 years ago and more, both the rnasteries—St. Panteleimon and Xylo gou—were bestowed in permanent do of gift upon the "Russi," monks we came to Athos from the Holy Russ Orthodox Church. This admits of

denial to this day.

"From the time they received this as wrote Archimandrite Leonid Kave "the Russian brotherhood on Atl which up till now had owned only small monastery, became, with the agr ment of the entire Holy Synod of the Ily Mountain, full proprietors of an arent secondary monastery of the first portance amongst those of its own ra and by so doing received for ever right of citizenship in the holy wild

of Athos." From that time on it wobe no more possible to take away or inate one of the colours of the rainthan to extract and eliminate the sian components in the history of the gious life on Athos, nor is it possible gnore the contribution made by the sian Orthodox Church to the creation he worldwide Orthodox holy place the is Athos. The rights of Russian ks on Athos, like the rights of all the r nationalities, are unshakeable and subject to the authority of any lay sions whatsoever.

t the beginning of the 19th century, Monastery of St. Panteleimon, maining the ancient Russik as a subordihouse, moved to a new site, closer ne seashore, which was how it came e called New Russik. There is, howea living link of succession in questiof rule and administration between first Monastery of the Theotokos lourgou), through the old mountain sik to the present coastal Russik. As been already said on the pages of Journal of the Moscow Patriarchate n the editor was still Patriarch siy "the famous Monastery of St. teleimon has lived through difficult sometimes tragic times. The Russian asteries were succeeded by the Ser-, the Serbian by the Greek. But the stitution of the Holy Mountain does admit of an 'earthly long ago.' The ter may leave his home and other ole may move in. But they will be tenants, temporary inhabitants, the ter remains the master. By a solemn entirely valid act the Monastery of Panteleimon was given over to the si'.'' 13

* * *

is interesting from the point of view seessing the role of the Russian and elements on the Holy Mountain to pare the Monastery of St. Panteleion Athos with two other Panteleimonasteries: one founded by St. nent at Okhrida and the other—the ent House of St. Panteleimon in salonica. Let us once again quote imandrite Leonid:

Ve know that the monastery found-1 Okhrida in the 9th century by the 1 of the holy brothers of Thessalonica Methodius and Cyril was also dedicated to the name of the Holy Megalomartyr Panteleimon, most probably in memory of the old Thessalonian Monastery dedicated to the same saint. It seems probable that the founder of the Athos monastery of St. Panteleimon, whom we know only as 'the Thessalonican' (i. e. the Thessalonian), was, like St. Clement, a monk from the Thessalonian Monastery of St. Panteleimon, and that this monastery may have, before its decline in the 10th or 11th centuries, been in the sole possession of the Macedonian Slavs of Salonica, the fellowcountrymen of Saints Cyril and Metho-

"Be that as it may, the spiritual tie between the monasteries of St. Panteleimon of Okhrida and of Athos with the older House of Salonica are self-evident. It cannot be ascribed to chance that it was precisely the Monastery of St. Panteleimon which was given to the Russian monks in the 12th century, the so-called Thessalonian Monastery, all the more as this was done, if we are to believe the act which confirmed the gift at the time, after 'long consideration and discussion with one another' in full session of the

Holy Synod of Athos.

"This observation suggests in its turn many comforting thoughts about the present Russian monastery. An unknown monk called 'the Thessalonican', tonsured in the Thessalonian Monastery of St. Panteleimon, a Macedonian Slav, a contemporary and possibly a pupil of St. Cyril and St. Methodius arrived at some time in the 9th century on Mount Athos and here founded a monastery for other Macedonian Slavs of the same mind as he, dedicating it also to the Megalomartyr St. Panteleimon. For the blessing of the new monastery he takes the icon of St. Panteleimon (with pictures depicting his life story) from the old monastery; with the blessing of the saint the monastery flourishes and, in the 10th century, becomes one of the first among the secondary monasteries in size and brilliance. In the first half of the 12th century it goes into decline, and in the second half of this century the Holy Synod of Mount Athos, after long debate and discussion, decides to give it to be restored and used by other monks of the Slavonic tongue, the 'Russi'. And now the church icon of the original monastery adorns the church of the Russian brotherhood of the new Russik, who thus have come to possess in this icon of the Great Martyr the blessing of the Apostles to the Slavs and of their holy disciples and successors." 11

* * *

The question of the position of the Russian Monastery of St. Panteleimon in the hierarchy of the monasteries on the Holy Mountain requires further elucidation. Archimandrite Leonid emphasizes that, by the act of 1169, the Russian brotherhood acquired "first place among the secondary monastic communities Athos." Now, as we know, Russik holds the 19th place among the ruling monasteries. Was this always so? A careful examination of the historical sources show that it was not. The hierarchy of the Athonite monasteries changed from century to century very considerably. Sometimes, indeed, in the most unpredictable fashion! In this way, of the twentyfive monasteries the signatures of the abbots of which are appended to the act of 1169, only twelve are among the present twenty "ruling" monasteries. Of the other thirteen which, presumably, were all at that time considered senior in status to our Russian monastery, not a trace has remained...

According to Hierodeacon Zosima's first account of the hierarchy of the Athonite monasteries, in 1420 Russik occupied the 4th place among 22 ruling monasteries, immediately after the Laura of St. Athanasius, Vatopedi and Khilandari. 14 In 1561, that is, 140 years later, in the "Story of Athos, the Holy Mountain," written for Metropolitan Makariy of Moscow by a council of abbots and startsy of the monasteries of Athos who had come to Moscow, 15 the Russian Monastery of St. Panteleimon is entered as 6th in the hierarchy (after the Protaton, the Laura of St. Athanasius, Vatopedi, Khilandari and Iveron). Given such historical evidence it is scarcely possible to place the Monastery of St. Pantelei-mon among the "secondary" houses, at any rate for the whole period of its history. The growth in importance of the Russian monastery over the 12-15th centuries was no chance phenomenon. A characteristic feature of Russian monast life on the Holy Mountain was the in herent element of intense, creative energy gy. All the acts that have come down t us invariably contain some evidence constructive practical undertakings accomplished by the Russian brethrer There is not one single act in which there is any record of the Russian monk having sold, wasted, spoiled or yielde up any part of the possessions of the Church on Athos. On the contrary, the were constantly acquiring, building, in creasing and adorning their estate an its treasures, acting as good steward to God and their Church, "working the glory of God" as the Abbot-General had laid it upon them to do as recorde in the act establishing the lordship Lavrentiy and his successors.

Times changed and the face of the earth changed also. Athos, however, di not change, neither did the energy of the Russian monks show any sign of decr asing, for it was not drawn from the s urces of this world. In the 19th century the French archaeologist M. Bogu recorded his impression of the Russia monks on Athos in a few brief word which might have applied equally we to the Russian brotherhood at any oth time in its history: "Always on the mov on foot or by boat, on the road to Kary or to Stamboul, never resting, preaching at home and from the height of their sa dles, free of all worldly passions b one—love of their country." 16

* * *

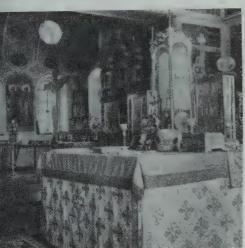
The fact that Russian monasticis succeeded in establishing itself on Ath is significant. It was the natural rest of Russian ascetics' yearning towar the highest ideal of the contemplative li and of their desire to have some part the earthly garden of the Mother God—a yearning and a desire which has been evident since the conversion of Ru sia. It showed also how great was t contribution made by Russian mon and the Russian Church to Athos as whole. Finally, it was the fount and o gin of the great mission of ecclesiastic enlightenment undertaken by Russi monasticism in our own country.

This fact was of great spiritual a historical importance for the Russi

e. The establishment of a commuof Russian monks on Athos almost ided in time with the beginning of eudal disintegration of the Kiev Staet, even in the period of internecine are between the princes, with all isunity and anger that these entaihere was no break in the grace-gitraffic between the Russian land the Holy Mountain of Athos. Russiilgrim-monks, overcoming many ers along the road, made their way thos and to the Holy Land and, on return to Russia, brought back with the traditions of and their own witto the lives of the holy ascetics. Alnd this was of particular importanthe time, they brought back many uscripts, often copies they made selves from the Slavonic translatiof the works of the Fathers of the ch, of rules and canons, of the lives rthodox saints. In the extremely olex historic circumstances it must been at the cost of truly heroic enour that the Russian monks and worthiest representatives on Mo-Athos succeeded in preserving conbetween Orthodox Russia and the ian Church and the Plenitude of the odox Church, the life of the other ern Churches and the spiritual enenment of which they were the kee-

story has fully demonstrated the imnice and fruitfulness of these ties een Russia and Athos during the pre-Mongol period. As one historian felicitously puts it: "when the time of famine came, there was already ample store of spiritual food to suffice until the time came for that part of it which had been put down for seed to send up new shoots" 14

At the end of the 12th or the very beginning of the 13th century Athos was visited by one of the successors of St. Antony and St. Theodosius of the Caves. the Archimandrite of the Kiev Monastery of the Caves, St. Dositheus († 1219). who brought back to Russia from the Holy Mountain the "Order of Singing the Twelve Psalms." 17 He is also known as the author of "Answers to Questions Asked about the Life of the Athonite Monks." 18 This is a typical example of the way in which liturgical and moral and ascetic teaching were combined in the exchange of ideas between Russia and Athos. Later, we shall see that the Russian Church paid back the brothers of Athos and of all the East a hundredfold both in the fruits of Russian sanctity and in the literary labours of the Russian Church. Then on Athos itself altars were to shine forth in honour of St. Antony of the Caves, of St. Alexander Nevsky and St. Metrophanes of Voronezh, of St. Sergius of Radonezh, of St. Seraphim of Sarov, of the Blessed Bishop Tikhon of Zadonsk and other luminaries of Russian Orthodoxy.





anctuary of the Cathedral of the Protecting Veil. Right: the synthronon. Left: the altar to St.

Alexander Nevsky (to the left of the main altar)



Schemamonk Innokentiy Sibiryakov (1860-1901), one of the principal founders of the main cathedral in the Skete of St. Andrew

For a while the Tartar invasion weakened the bonds between Russia and Athos. But only one hundred years after this event there was a renaissance of the auspicious activity of Russian monks from Athos and of other brothers of various nationality in the land of Russia.

In the middle of the 14th century there came to the Lake of Onega an embassy from the Holy Mountain: St. Lazarus of Murom (Murmansk) (1286-1391) and his companion in fasts and ascetic exercises the Starets Feodosiy.

At about this time the Abbot of the Russian Novgorod cloister on Lisya Gora (The Mountain of Foxes), Ilarion, was living as a monk on Athos. From Athos he brought the "Taktikon" of St. Nikon the Montenegrin, a book which had the greatest significance in Russia for the propagation of the patristic tradition among Christians, particularly among monks. We know that, as early as 1379, at the wish of Archbishop Ioann, a new copy of the "Taktikon" was made and that from this many others were dis-

seminated throughout ecclesiastical Rusia.

Following Abbot Ilarion there set of from that same Lisya Gora on the figurney to Athos another citizen of Nogorod, St. Arseny Konevsky (†12 Jun 1444). In 1390 he was received on the Holy Mountain by Abbot Ioannos and he remained there for three years. Although we do not know exactly to which the Athonite monasteries St. Arseny was admitted, legend associates him win Russik, the Russian Monastery of St. Panteleimon. Be that as it may, we know from his life that, with the blessing his abbot, he visited all the monasteriof the Holy Mountain.

When, in 1393, the saint returned Novgorod, he brought with him an icc of the Mother of God, the blessings the Holy Mountain and the coenobit rule as practised on Athos. According this rule he organized the life of the monks in a monastery he himself fou ded on the island of Konevets in the L ke of Ladoga. Before he died, in the me of Archbishop Simon of Novgoro the starets made a second journey Mount Athos, to the scenes of his ear ascetic feats, thereby bequeathing to h pupils and successors the tradition grace-bestowing communion with N Athos.

Another centre of the traditions of the Holy Mountain in Russia is the Kame ny Monastery of the Saviour on Kube skoe Lake in the Province of Vologd In 1389 Prince Dimitriy Donskoy se Dionisiy of the Holy Mountain (fro 1418 Archbishop of Rostov † 1425), wl had recently returned from Athos, to the superior of this monastery. He hear the final vows of St. Dionysius of Gl shitsa (†1437) and of St. Alexander Kushta (†1439) to whom he passed the blessing of the Holy Mountain. disciple of Dionisiy of the Holy Mou tain and of St. Dionysius of Glushit was St. Grigoriy of Pelshma († 1441 The Kamenny Monastery of the Savio retained the Athonite traditions und Abbot Dionisiy's successors right 1 to the time of the Blessed Stare Paisiy Yaroslavov and his pupil, St. N of Sora.

20

Sergius of Radonezh 92), Abbot of the of Russia, did not vie Holy Mountain: the Mountain itself came m on the Makovets Radonezh). Among isciples, however, theas one monk who had the habit on Athos, Sergius of Nurma ctober 7, 1412), of the name as his famous t. St. Sergius of Nurvas Greek by birth. in itself bears witness e high respect in which ian saints and ascetics held on Athos and s how attentively the nites kept in touch the spiritual life of the way monasteries e Princedom of Mos-This also bears witto the frequency of t contacts and exchanof visits, not all of

n, we may safely assume, were re-

ed in documentary form.

Sergius of Nurma, with the blessing s holy abbot, was destined to penefurther into the distant forests of gda where he lived a life of holy oline and endeavour on the river na, nearby to another disciple of St. ius of Radonezh, St. Paul of Obno-

January 10, 1429). Sergius of Radonezh and his friand fellow-servant of the Russian ch St. Alexius of Moscow corresed with the Hesychast patriarchs of tantinople, Kallistos, Philotheos Nilos. Metropolitan Alexius was the date and beloved companion of the erful starets, Patriarch Kallistos I, scetic of Athos and a pupil of St. ory the Sinaite.

other great monk of the Holy Mon and Hesychast Patriarch Philosent a special embassy to St. Serof Radonezh in 1372 bearing the f a paraman cross and the schemaand addressed a letter to him coming his ascetic life and granting his ng to the introduction of the Athooenobitic rule to the Monastery of oly Trinity. 19

Hierotheus, Hippolytus and Dositheus, and Hieromonks Archimandrite Abel concelebrating the divine service in the Cathedral of the Protecting Veil

A small golden pectoral reliquary cross (containing particles of the Life-Giving Cross, the relics of Sts. Eudoxia, Eleutherius, Theodosia the Virgin and the "new" Lithuanian Martyrs John, Eustathius and Antony, who suffered at Vilna in 1347 and were canonized in Constantinople by Patriarch Philotheos in 1354) is a precious reminder of the timeless and supranational union of the Patriarch and the Abbot of the House of the Life-Giving Trinity. 20

The letters of another Athonite to St. Sergius have been preserved: St. Kiprian, Metropolitan of Kiev and All Russia

(† September 16, 1406).

Metropolitan Kiprian of Kiev and All Russia entered the history of the Russian Church as an outstanding theologian, liturgical scholar and translator. In particular, it was to him that the Russian Church owed the introduction of the final edition of the Service Book (Sluzhebnik), prepared by his teacher Patriarch Philotheos. 21 The liturgical studies of Patriarch Philotheos, a disciple and successor of Gregory Palamas (it was during his patriarchate that the canonization of Bishop Gregory took place in 1368), exercised considerable influence

in the Russian Church: about forty of his hymns and prayers were incorporated into the Russian services. ²² The prayers he composed were translated into Russian not only by Metropolitan Kiprian but also by the nephew of St. Sergius, Abbot Fyodor of the Monastery of St. Simon (later Archbishop of Rostov). Professor Mansvetov of the Moscow Theological Academy in his book on liturgical composition emphasizes that "many of Philotheos's works could have been translated on Athos by Serbian translators and taken by Kiprian from Khilandari (the Serbian Laura) or, in general, through the intermediacy of Athos." ²³

From these same Athonite circles, followers of Gregory Palamas, Russia inherited the writings of such Hesychast patriarchs as Isidore and Kallistos, and of the Athonite ascetics, St. Gregory of

Sinai and St. Gregory Palamas.

In this way, the flowering of Hesychasm on Athos (centred about St. Gregory Palamas) is connected with the flowering of the monastic life in Russia (centred about St. Sergius). This bond was not broken during the ensuing years. From the Lavra of the Life-Giving Trinity, Epifany the Wise made a pilgrimage to Athos (in the 1390's), and the hierodeacon Zosima visited the Holy Mount in 1420. In the 1430's, Hegumen Iona Ugreshsky lived for some time on Athos with the blessing of the Abbot of the Lavra of the Holy Trinity, Zinoviy. In 1419 or thereabouts, Hegumen Savva from the Tver Monastery of Vishera brought a copy of the Kormchaya Kniga (the Russian, Church Slavonic version of the Byzantine Nomocanon—Tr.) to his monastery and entered the Athonite rule (of John Tzimisces) into it. 24

An important page in the history of "Athos in Russia" opens with the name of St. Nil of Sora (†1508). St. Nil, who took the tonsure in the Kirillo-Belozersky Monastery, spent several years of his youth as a monk on the Holy Mountain together with his disciple and companion in fasting St. Innokentiy Komelsky. In 1490 he returned to Russia from Athos, bringing with him the Athonite semi-eremitic rule. The influence of St. Nil of Sora, one of the first founders of the semi-eremitic life of the skete in Russia, has been very strong throughout the sub-

sequent history of Russian monasticis

Another name as profoundly veneral as that of Nil of Sora in the Russi Orthodox Church is that of Maks Grek (Maksim the Greek, a monk from the Holy Mountain, † 1556), another most distinguished representative of the contemplative trend in Russian monastism.

At the end of the 16th and the beg ning of the 17th centuries a hard tr fell to the lot of the Western Russi Church: the Latin Uniate of Brest 1596. In the first ranks of the valiant fenders of Orthodoxy in the Ukraine re the Athonite monks Khristofor, Feor and Ioann Vishensky. Immediately af the Uniate, the Athonites sent out a le er to their Ukrainian brothers, the ti of which is in itself a most felicitous pression of the relationship between Athos and Russia: "From those of yo country, your intercessors who pray you, now living in sketes and seeki Christ's Kingdom on the Holy Mounta of Athos." 25 A very significant part w played in the struggle of ideas between Orthodox and Uniates by the letters Ioann Vishensky to "Metropolitan M khail Ragoza and those bishops who ha become apostates from Orthodoxy," a also by the polemical work against t Jesuit Peter Skarga written by Feod and Khristofor.

It was not fortuitous that, at the (uncil of Kiev in 1621, it was decid "to send to Holy Mount Athos to rec and bring back certain saintly Russi monks, particularly the blessed Kip an and Ioann Vishensky, and others w are to be found there who have prosper well in the good life and in theolog Equally, it began to seem very desira that Russians who sincerely wished lead a spiritual and virtuous life show be sent to Athos as to a spirit school." 26 In accordance with this pol the works of Russians from the H Mountain began to appear in Kiev: " John Chrysostom's Interpretation of Epistles of St. Paul" (in 1623, in translation of a native of Ostrog, Star Kiprian) and "St. John Chrysoston Interpretation of the Book of the Acts the Apostles" (in the translation of Athonite Starets Iosif).

New tides of grace from the Orthoc East watered the Russian soil with y of Iveron, 27 the miracle-working of Athos—two copies of it were broto Moscow from the monastery at on in 1648 and 1656 (cf. 2nd page of nset to JMP, 1974, No. 4). From this onwards copies of the holy icon of s began to circulate throughout the sian Church. The earliest such copies Russian territory date back to the or early 13th century and came via rgia: the Tsaritsa Saint Tamara sent an icon as a gift to an Osetinian odox church. At the beginning of century this miracle-working icon to be found in the Cathedral of the ian Icon of the Mother of God in the of Mozdok (North Caucasus). nder Patriarch Nikon, a certain archcon, Arseniy Sukhanov, was sent to os in 1654 in order to obtain theolo-I and ecclesiastical manuscripts and is from the libraries of the Holy ntain. Archdeacon Arseniy brought e 498 manuscripts from Athos, ng others many unique copies of 7th-13th centuries. 28 These treasures ne Athonite libraries saved from ineble disappearance exercised a very eaching influence over the subsequhistory of Russian learning in matspiritual. 29 The bill for the manusts thus acquired by Archdeacon Ary was paid to the monasteries of os in pelts: "Sables to the value of roubles" which, according to Archidrite Vladimir, 29 would have been equivalent of 45,000 roubles in 1891.

ation of Moscow by the icon of our

* * *

t the same time, the relationship betn Athos and Russia was by no means ne-way traffic. The Russian Church the Russian State did all they could einforce the Holy Mountain—both by r moral and spiritual support and by erial aid—in an extremely difficult . Under the storms which broke over os in the 13th-14th centuries—the ence of the Latin Uniates, the raids ne Turks—the Russian Monastery of Panteleimon stood firm. It also mained that tradition of brotherly love helpfulness towards representatives ther Orthodox peoples which was, aps, always particularly characterof Russik.

In 1186 the saintly Serbian bishop, Sava, was tonsured at St. Panteleimon's and it was in the Russian monastery that he prepared for the high ministry he was destined to fulfil. In 1274, Russik supported the Monastery of Zographou and other houses in their confessorial stand against the Latinizing Uniates. In 1311, the Russian cloister drew on itself the wrath of the Catalans by giving sanctuary to Abbot Daniel of Khilandari whom they were persecuting. On this occasion, Russik was robbed and burnt by them, the library was destroyed together with many documents of great value and the Imperial Charters. At that time, however, the government of Greece (or rather Byzantium) remained true to its given word. In the following year, 1312, Emperor Andronicus reconfirmed the Russian monastery by special charter in all its rights and possessions as recorded in the previous acts and charters (Acts, pp. 162-171).

During the reign of the Serbian king, Stephen Dushan the Strong, there was a particularly intensive development of the ties between the Russian Monastery of St. Panteleimon, where at that period many of the monks were Serbs, with the Serbian and Bulgarian monasteries inside and outside Athos. This brotherly bond with the Serbian Church expression in 1347 with the presentation of the venerable head of the Holy Martyr St. Panteleimon to the Russian Monastery. The relic had formerly been in the care of the Serbs. Over this period Russik continued to fulfil its mission as a creative centre of attraction to smaller communities. In 1363, with the blessing of the Protaton, it absorbed the povertystricken monastery of Katsari which it restored to prosperity, order and peace

(Acts, pp. 98-111).

During the 14-15th centuries a relationship came into being between Russik and the Bulgarian Monastery of Rila. An important act dated 1466 bears witness to the fact that both monasteries were for a long time united under one

administration. 30

After the fall of Constantinople (1453) and the passing of Athos under the jurisdiction of the Turks, the Russian State took the Holy Mountain beneath its own immediate protection. In 1497 an embassy from Athos (the Abbot of the Russian

Monastery of St. Panteleimon and three startsy) came to the court of Ivan III of Moscow. "And the Grand Duke showed them favour, giving them alms for other monasteries of the Holy Mountain also, and so permitted them to return." 31 In January 1509 the Protos Paisios addressed the Grand Duke of Moscow on behalf of all the monks of Athos: "Protos Paisios and all the brothers and monks in holy orders who live on the Holy Mountain of Athos bow down and touch their foreheads to the ground in all humility before their provider and protector." 32 In other words, the Protos here provides us with convincing evidence that, at that time, the Russian Government of the day was indeed the "provider and protector" of the Holy Mountain.

From that time on we hear of a constant procession of delegations from Athos visiting Moscow and the success of their missions is recorded in the various acts of the Grand Duke (and later of the Tsar), directing that alms and help of all kinds be despatched to the monasteries of the Holy Mountain. 33 At this period, half the monasteries on Athos belonged to the Slavs. It was a particularly fruitful period for Russian Athos. In 1561, as we learn from that same "Story of the Holy Mountain of Athos" of which we have already had occasion to speak, Russik, then the 6th monastery in importance according to the Athonite hierarchy, contained, besides the abbot or hegumen, 15 hieromonks, 17 hierodeacons, and 170 ordinary brothers 34 (Russian, Serbian and Bulgarian).

In the inventory of the lands and possessions of the Russian Monastery of St. Panteleimon compiled in 1569 we read:

"By confirmation of Veniamin Ksenov, a Laurite, of David Dmitriev and Samson Ioannov, kalogers of Iveron, Kaloger Dionisiy Feodorov appointed to be a trustee by agreement and request of lakov, Ioann and Anfim Dimitriev, kalogers acting on behalf of the 47 kalogers of the Russian monastery situated on the Holy Mountain indicated in the inventory of possessions which they hold, having appeared before the holy court both directly on his own behalf and on behalf of the kalogers heretofore mentioned, did explain in the presence of Matfey Ioannov, the hegumen of the said Russian monastery, in accordance

with the truth and the holy counthat:

" 'The property which we all (i. e. the monks of the Russian Monastery of S Panteleimon) hold in common consis of 98 various small buildings and or pirg (tower), one refectory and one kichen, one great house and one hospita all within the bounds of the monaster and, within the monastery, 5 churches, bakeries, one fountain, one wine cella one stall and a little stream before the gates of the monastery. Outside the monastery nastery: one church on the graveyard the kalogers, near that church a meado further follows a description of the me nastic lands and their borders]. And o the shore of the sea: one pirg, Tirsan close by the pirg one church, a water mill and an orchard, in the orchard of ve and walnut trees. And within thi space [we omit the precise measure ments -10 kellii, which have 10 chur ches, orchards and vineyards, stills an cellars... And without the aforementione space, on another plot of ground, on place called "The Theotokos" (i. e. th old Russian Monastery of Xylourgou) bordering on one side with the monaste ry Pantocratoros and, on the other, wit the Monastery of Vatopedi; and, in th same place, ten dwelling-houses with church, vineyards, kitchen gardens an spring, and one forested hill for timber (Then follows other estates—Ed.)

"This is the tally called by the representative or trustee, and the Staret Matfey mentioned in the document (the Abbot of the Russian Monastery of Stanteleimon), having acknowledge this property and personally confirmed these conditions, took the monaster property on the basis of an agreement

"The judge of the great court for hipart, in agreement with the great imam (i. e. the authorities on Turkish law) and at his [Matfey's] demand (in his capacity as abbot and epitropos), recognized the consecration of the said buildings orchards, vineyards and herds, and also the indivisibility and permanence of the consecration, he recognized this, I repeat, as a sacred decision, just, clear convincing, not to be rescinded but entered into the book in such a way that any alteration or infringement should be looked upon as a transgression of the law 19th of March, 1569."35

nost a hundred years later (in , Theophanos the Serb, Archimanof the Monastery of Castamonit, brought the icon of the Mother of called "The Three-Handed" from to the Monastery of the New Jeem, writes in his Story of the Mories on the Holy Mountain: "The monastery is Russian. The Church Panteleimon is in the midst of the Mountain and was built by Yaro-Grand Duke of Kiev. And the icon . Panteleimon in this church is a cle-working icon, and his relics, the is enshrined in this same church, the arm of St. Dionysius. There 5 cells outside the monastery, 120 s." 36

should be said here that the charity e Russian Government was not conto St. Panteleimon's though often

nistered through it.

this way, in 1509 the Grand Duke iy III sent to the Protos of the Holy itain, through the intermediacy of Abbot of the St. Panteleimon Mory, 160 gold pieces to be distributnong all the monasteries on Athos. 33 571, Ivan IV sent the Protos 700 es as a memorial to his wife, Tsa-Anastasia, that the brothers might for her soul, and four hundred rofor his brother, to be distributed igst all the monasteries of Athos, 500 roubles to Khilandari and 200 issik.³³ In 1584 the Tsar sent 2,870 es to the Holy Mountain-again I the monasteries, slighting none, the exception of Vatopedi, to which ent 820 roubles separately Khilan-(700 roubles sent separately) and Russian Monastery of St. Pantelei-(500 roubles). The total sent to s at this time was 4,890 roubles y great sum according to the stans of the age.33

is tradition of charity towards all nonasteries of the Holy Mountain, but special distinction being shown assik, was continued by Tsars Fyo-Ioannovich, Mikhail Fyodorovich Aleksey Mikhailovich. From the 17-centuries documents have survived 1664, 1669 and 1705 thanking for received on behalf of all the monass of Mount Athos. At the same time, we of the historians of Russo-Athonitations justly emphasizes: "Moscow

never made any attempt to exert improper influence on the affairs of Athos. It respected the ancient traditions of the Holy Mountain and accorded due respect to its authorities. Moscow trusted Athos and loved to receive both its embassies and its sacred relics or icons. In all its relations with Athos and with the startsy who came from Athos there was a unique warmth, sympathy and respect for the men of prayer from the Holy Mountain." 33

Perhaps the most eloquent proofs of this holy trust and fraternal assistance are the Athonite metochies in Moscow. In 1571 Ivan IV "gave a site with all necessary buildings thereon, situated in the new town of Kitaygorod on the right of the Monastery of the Epiphany in Moscow to the Monastery of the Presentation of the Blessed Virgin in the Temple called the Lavra of Khilandari... for the assistance and the nourishment of the archimandrite and all the brethren." 37 In 1651 the old Monastery of St. Nicholas became the metochy of the Monastery of Iveron in Moscow, after which it was known as the Iveron-Nikolsky Monastery. It housed the miracle-working Iveron Icon of the Mother of God (before a special chapel was built for it) which had been brought from Athos to Moscow in 1648. 38

In 1658, Patriarch Nikon built the Iveron Monastery in Valdai on the exact plan of the Iveron Monastery on Mt. Athos. The Iveron Monastery in Valdai was intended by the patriarch to become a "New Athos," even as the Monastery of the Resurrection near Moscow was intended to be and became a "New Jerusalem."

The monks and hermits of Holy Russia never forgot Athos, from whence had come so many valiant Russian monks. They would remember Athos in their pravers as a kind of spiritual protohome, and in doing so they would, as it were, be transported thither in thought and would perceive with surprising detail and accuracy in the Russian landscape all about them reminiscences of this land that they had, as often as not, never seen with the eyes of the flesh. The monks of Balaam named their dour Balaam the "New Athos," or the "Russian Athos," and the startsy of the Solovetsk Monastery perceived the features of the Virgin's Mountain in the outlines of the hills and forests of their islands. St. Seraphim of Sarov gave the name of "Mount Athos" to his favourite place of retreat near the famous Hither Wilderness (Blizhnaya Pustynka)...

* * *

In the history of the Russian Monastery of St. Panteleimon on Athos there are two dark periods: at the end of the 16th century, when the elders of the Protaton allotted a sum of money originally destined for Russik to Vatopedi, motivating their action by the assertion that Russik stood empty ³⁹; and at the end of the 17th century when, according to an act of the Protaton dated 1693, "The monastery of the Russians was in a state of neglect and both it and its lands were administered by the council of elders." ¹⁰

There must have been a reason for this: in the history of the other monasteries on Athos there are no such periods. To establish the reasons for such catastrophic changes in the life of the Russian House on the Holy Mountain there is only one source, and one usually passed over in silence by scholars, that will help us: the report of the much-travelled Russian monk Vasiliy Grigorovich-Barsky.

This Vasiliy Grigorovich-Barsky, a great traveller to the Holy Places of Orthodoxy, stayed in Russik from October 1725 to February 1726. He found only 4 monks in residence when he came to Russik: two Russians and two Bulgarians. From his observations, the following are of particular interest. Firstly: "Few come there from Russia, or if they do come as pilgrims, then they make haste to escape, like wondrous harts from the nets of the hunter. And to tell the truth we may well believe them, good reader, for not only there but in no other monastery on the Holy Mountain could our Russians stay for long unless determined to emulate the patience of Job" 40 the other hand, Barsky says: "While there I met no few Russian monks of temperate and godly life, wandering hither and thither about the mountains, and feeding themselves very scantily and with great pain by the work of their own hands and despised

by all, and I was very sorry for ther for the foxes have holes and the bird have nests, but the Russians have nowhere to lay their heads..." where the Greeks "have obtained possession of Russian property contrary to the law." 41

It is to Barsky again that we muturn to find the reason for this "illeg

al possession."

"I have heard there a terrible ta of events the memory of which is proserved among the Serbs and the Bu garians and the Russians who have lived there over a long period... Onc a long time ago, during the reign of the Turks, when Russian monks we living in this monastery which the owned, together with others of the same tongue and with Greeks who live under their authority, the Russiar accused the Greeks of some unrighteou practice and they, being more nume ous and resentful of rebukes and ex posure, succumbed to demonic tempta tion and grew furiously wrath again: them, and after a great quarrel stirre up fighting between the brothers, for they fell upon them unawares, massac ing them all to the last man, and man of their people were killed also. The others, fearing to be executed by the authorities, ran away to unknow lands and the monastery remained idl for it stood empty for many years, an its lands and forests and other proper were used by other monasteries an by anyone who had a mind to them."

The 18th century was a time of decline both for the Monastery St. Panteleimon and for Athos i general. The reasons for this wer many. First and foremost, the Russi Turkish wars effectively cut off Athe from any direct communication wit Russia. The general political situation was, in its turn, reflected in a deterior tion in the attitude of the Turkis authorities to the Athonite monk particularly towards the Slav brethre Orthodox monks were persecuted for sympathy with Russia. On the other hand, in Russia itself monasticism a a whole and individual monasteric were going through a difficult period because of the reforms of Peter I an the subsequent measures arriving a consequence of the secularization an scation of Church and monastic erties. Finally, the Greeks, who had wished to lay hands on the Rusmonastery and who finally suced in doing so in 1735, when Ruswas declared a Greek monastery, ed most incapable as governors maintainers of our ancient house. unrighteous acquisition did them ood: by 1800 the Greek masters of ik were completely bankrupt, the aton suggested the monastery ld be closed down and excluded the 20 ruling houses. Only thanks ne intervention of Patriarch Kalos of Constantinople was Russik d from this lamentable fate. In the ant document, this is how Path Kallinikos describes this "purely k" period in the history of ik.

has come to the attention of our ole self that the said holy monaswhich has fallen into heavy and arable debt because of ill-adstration by the superiors, and by on of the circumstances of the time constant taxes, would have been langer of falling into complete lation had it not been that, in the of time, the dutiful piety and Godg zeal of certain highly-placed worthy persons saved it by active sures, paying off a vast debt beyond ope. It so happened, however, that good was turned into a cause for her and greater evil by the malice lose that dwelt in the monastery. used the sudden easing of their tion and the deliverance from debt kind of capital profit and, instead concentrating on furthering the tual welfare and growth of their monastery, they became filled, alas ost unseemly fashion, with the t of vanity, of empty pretension avarice. Monks, whose adornment overty, strove who should be first igst them, living in pride and selfdisputing among themselves the ership, the chairmanship, the mony, and despising those who lower in rank.

nd this was the root cause of all rest—the constant quarrels, the ess upheavals from which this holy honourable monastery now stands reater danger of desolation and

ruin even than before" (10, Acts, pp. 237-239). Patriarch Kallinikos restored the coenobitic rule in Russik (the Greeks had made it idiorrhythmic) and appointed a wise abbot of great experience, the starets Savva, thanks to whose efforts the position of the St. Panteleimon Monastery was somewhat improved. Abbot Savva and his successor (as from 1821) Abbot Gerasimos, although both were Greeks, differed from the majority of the "ruling" Greek brethren in that they understood that Russik could not exist without Russians. Without touching prematurely on the vexed question of returning the Russian Monastery of St. Panteleimon to its rightful owners they did everything in their power (particularly Abbot Gerasimos) to attract Russians to the monastery and thereby to encourage a vivifying transfusion of spiritual forces and material subsidies.

In 1830, after the signing of the Peace of Adrianopolis between Russia and Turkey, a considerable number of Russian monks appeared on Athos, settling mainly in the Skete of the Prophet Elijah. This company of monks was headed by a distinguished representative of our religious life, Priestmonk Anikita Shirinsky-Shikh-matov. He and the brothers were invited by Abbot Gerasimos to move into Russik. Father Anikita and the other Russian monks heard the call of their ancient native house and took up their abode there. Soon, however, passions again became enflamed amongst the Greek brethren and Father Anikita was constrained to retire once again to the Skete of the Prophet Elijah. In 1835 Father Anikita died and was buried in the graveyard of the skete.

In the meantime the affairs of Russik, particularly in their financial aspect, went from bad to worse. The cause was the same as that indicated before by Patriarch Kallinikos: an eager desire for property combined with a complete lack of administrative ability. Bishop Porfiriy Uspensky, who visited Russik in 1845, tells us that from 1836 to 1839 Russik was engaged in litigation with the neighbouring Monastery Ksenoph in order to bring about a redistribution of the land, and

that it lost the suit. This lawsuit ruined Russik. It sold the Monastery of Domna in Moldavia, which it had owned since 1709. Then it sold the Church of St. Nicholas in Constantinople, which had been presented to Russik in 1760 by the Moldavian hospodar Ioann Fyodor. On the moneys obtained "they built shops for trade which were soon afterwards burned to the ground so that Russik was left with nothing but a pile of ashes." 43

Then, in 1839, the starets Abbot Gerasimos, made a new attempt to unite the Russian and Greek monks "in the bond of peace." He invited to Russik the hieromonk, Ioannikos Solomentsey, (in the schema Jeronim) a man of great spiritual authority, and Hegumen Pavel together with their disciples and companions in fasting, who had formerly been seeking salvation in the Kellia of the Prophet Elijah in the grounds of the Greek Monastery of Stavronikita. This invitation proved to be a turning point in the history of Russik. A new period began during which it was gradually returned to Russia and its spiritual life underwent a renaissance. To the end of his life, Starets Jeronim, the spiritual guide of Russik, nursed the memory of those hopes and presentiments which were bound up with the thought of a restoration of the Russians to their ancient rights in the Monastery of St. Pante-

"We waited for the answer of our father confessor for two weeks during which he made two vigils to learn the will of God. Then, calling us to him, he said to us in these words: 'It is the will of God that you should go to Russik, for God wishes to accomplish something there. Accepting this decision as coming from God and having bowed down before him and received his blessing, we did as he advised: without delay we left our kellia and went over to Russik there to remain permanently." '"44

Hegumen Pavel soon died, leaving 70,000 piastres by will to the Russian Monastery of St. Panteleimon, and in time Starets Jeronim became one of the most venerated of all the spiritual guides on Mount Athos. Bishop Porfiriy

Uspensky particularly emphasizes

spiritual stature.

The zealous activity of Star Jeronim and of the pupil and success of Abbot Gerasimos, Archimandr Makariy Sushkin, led to an improment in the well-being of the monaste and an increase in its authority a in the number of its monks (both Greand Russian). The Greek Constanting newspaper *Bizantis* commenting in 18 on the important contribution made the Russian element to the well-bein and growth of the monastery, wro

"And so we see how, in a compar tively brief space of time through t medium of the Russian monks, the f lowing has been accomplished: the in mense debts of the monastery, excee ing 800 thousand piastres, have be paid off. The liquidation of this del begun in 1840, was only just complet in 1866 because it was necessary pay a heavy rate of interest; new an splendid churches have been built, no monastic buildings, cells, etc., bo within the monastery itself and outsi it; the oldest and the newer building have alike been renovated and are a good state of upkeep; all the church belonging to the monastery have be painted and provided with all that necessary and fitting for such ho places. And, in general, thanks to the tireless labours and zeal of the Russia monks which certain brethren (of the Greeks) wish to see extradited or r duced to the status of slaves, the Monastery of St. Panteleimon has b come one of the most important ar most splendid monasteries on the Ho Mountain." 45

The relations between the Russia and the Greek brethren became part cularly strained again in 1874. The were several reasons for this. In the first place, the growth of nationalis and anti-Russian moods among Greek in general which also affected Athor The anti-Russian mood was artificially fostered by the diplomacy of the Western powers and by the Greek preson which they were in a position exercise considerable financial pressure. The Greeks were scared by the bogs of so-called Pan-Slavism and attribute to the Russian monks a desire to Russify all Athos. 46



on of the Mother of God "Consolation in Grief and Sorrow" from the Russian Skete of St. Andrew the First-Called and St. Antony the Great

condly, the Greek brethren resented omonk Azaria's publication of the nt acts housed in the monastery sty. The published acts (we have d from them more than once in article) showed beyond all dispute the Russian Monastery anteleimon on Athos was Russian d, not only in name, but by ical provenance, and by unfailing of legal succession and by virtue constant spiritual and economic with Russia. The Greek brethren lone everything in their power to at the publication of these acts. book had been ready for publicain 1870 but was not in circulauntil 1873). They insisted that monk Azaria should render up the to them together with the keys e sacristy. However, when he did the acts (having had them carephotographed, studied and pub-

lished), the thwarted Greeks no longer considered it necessary to lock up the

sacristy.

The third cause was that Abbot Gerasimos' choice of a successor fell upon one of the Russian monks—Archimandrite Makariy Sushkin. The Greeks could not reconcile themselves with the idea of a Russian abbot although the numbers of the Russian monks exceeded theirs by a ratio of 3:2.

Given this extremely tense situation (the Greek side went as far as organizing regular diversions against the Russians and Greeks outside the monastery who took their part and even threatened to repeat the massacre described above) the old Abbot Gerasimos on his deathbed on January 24, 1874, gave his blessing to the separation of the Russian and the Greek brethren. At the same time, he compiled a document witnessing to "the works of the Rus-

sian fathers," emphasizing the part played by Russians in the renaissance and the restoration of the Monastery of St. Panteleimon. This document reads:

"To those of my spiritual children entrusted to me who are Russians I give my blessing to their separation from their Greek brethren and I have found it necessary to furnish them with

this evidence.

"This Russian monastery, before the Russian brothers were called hither, was in a state of complete paupery. A large part of it was not built over owing to lack of financial subsidies; the churches were quite unfit enter, having neither iconostases nor sanctuaries. The number of brethren before 1840 scarcely reached a tally of 60, but even with so small a brotherhood the monastery did not have sufficient means to feed them and so ran into great debts. Being in such a pitiable condition and in extreme poverty, we were, in the year 1840, forced to invite our Russian brothers to live with us, on condition that they should enjoy the same rights in all community activities as we ourselves, in order in this way to help this sacred cloister, ardently begging the Russian brothers as fellowowners to take care of the buildings and restoration of the walls of the monastery and of all else that was required for its well-being. This was done, although with great labour. For this reason these Russian brethren on their own money which they brought with them and on funds sent them by their relations and friends, as also thanks to the efforts of those left behind in Russia to collect alms from the Orthodox Christians there, have built up the main part of this monastery and many buildings also outside the monastery; and the metochies also have been either bought and restored to order or entirely made anew. In addition they have paid a debt of 5,000 Ottoman liras for the monastery. And for all this the Rusbrethren have spent many thousands of lira. And over and above this our Russian brethren to this day have by their care and labour preserved our numerous treasures in excellent condition, which is the reason why our community now includes more than 200 Greeks and more than 300 Rusians.

"This is why, in witness to the truand in corroboration of all that is writen above I have prepared this docment as evidence for the Russian bro thers. I confirm it by signing with mown hand and stamping it with the holy seal of the monastery.

"Abbot of the Holy Russian Monstery of St. Panteleimon which is of Athos, Gerasimos, hieromonk.

"In the Holy Russian monastery of the Mountain of the Holy Name, 187 January 25." 47

After a long and intense strugg within the monastery itself and within the Protaton, which unjustly took the side of the Greek brethren and passe decision which would have con siderably infringed upon and limite the rights of the Russian brethren comparison with the Greek, justice finally triumphed. Archimandrite M. kariy Sushkin, who became abbot the monastery upon the demise of the starets Gerasimos, and his fellow mon were obliged to appeal to Constant tinople, to Patriarch Joachim. T patriarch confirmed the election Father Makariy and took measures reconcile the brethren of St. Pant leimon. In a document issued by the "The Gre patriarch it was stated: Church has confirmed by her conse the election of Archimandrite Makari a serious man, moral and capable directing the monastery in a mann pleasing to God, to be abbot of t monastery. Any cleric or layman, ther fore, who may from pride or ill natu dare secretly or openly, directly or i directly, by word or deed to cause of sorder and anxiety in this monaster or who, in the interests of nation chauvinism should wish to infringe up the equality of all the fathers and ta away anything from the common pr perty of the brethren, or should distu or in any way pass judgement up this monastery and the monks who li in it or, finally, who should wish undo and set at naught all that h been said in this present document, let such a one be excommunicat from the Church no matter what I rank." 48

1912 there were more than assian monasteries. The centre of ussian brotherhood on the Holy tain was, of course, the renowned an House of St. Panteleimon, the st monastery on Athos. More than monks tirelessly raised their supions for the land of Russia in the urches and chapels of this huge stery, by now almost a laura, with bundance of spiritual and mateiches. The chief places of worship the Cathedral of the Protecting with an altar to St. Alexander ky, the Church of the Megalomarnd Healer St. Panteleimon, and Churches of St. Metrophanes, Biof Voronezh, and of the Dormition Mother of God.

size and splendour the Russian of St. Andrew, consecrated in ¹⁹, also surpassed many ancient steries. It was founded in the le of the 18th century, when this was chosen as an ascetic retreat atriarch Seraphim of Constanti-. He lived here for two years imed in theological studies and in nal communion with the Russian ts Paisiy Velichkovsky from the of the Holy Prophet Elijah Constantin Papoulidis. Le starets ij Velitchkovskij. 1722-1794. ct de "Théologie." Athènes, 1968). ne memorial plaque put up to mark ccasion of the consecration of the h (the plaque had been in exisprior to the consecration of the in 1849) was written:

Seraphim, Archbishop of the New and Ecumenical Patriarch, as uccessor to the see of the Holy le Andrew the First-Called, who lished Stachios, his disciple, to be Bishop of Byzantium, who have up residence in retreat in the f the Vatopedi Monastery which is ated to the great St. Antony, did to be built here at my expense nagnificent Church in the name of irst-Called Apostle, on condition in memory of the former dedicathere should be an annual celebrath honour of our most Christ-like or Antoniy." 50

n after this Patriarch Seraphim in Russia (where his mortal rewere interred in the town of

Lubna), and his kellia passed from one inhabitant to another until, in 1841, it was finally purchased by Russian monks—Hieromonk Vissarion Tolmachev, Varsonofiy Vavilov and Feodorit. The restoration of the small, neglected cloister and its transformation into a populous independent skete was the work of their hands. 51 At the beginning of our own century there were 14 churches in the skete, including Patriarch Seraphim's church dedicated to St. Andrew the First-Called and St. Antony the Great, the ancient Church of the Protecting Veil, the churches dedicated to the holy hierarchs of Moscow, Metropolitans Peter and Alexius, to St. Innocent, Bishop of Irkutsk, to St. Panteleimon the Megalo-martyr and Healer, to All the Saints of Athos and others. But the chief adornment of the Russian Skete of St. Andrew, one of the handsomest churches in all Athos is the vast eightdomed Cathedral of St. Andrew the First-Called consecrated in 1900 and today standing empty and unused.

The third most important centre of Russian monasticism on Athos was the Skete of the Prophet Elijah which was transformed in 1759 from an ancient kellia into a monastery by the starets Paisiy Velichkovsky. This skete is situated on the north-east side of Athos, in the grounds of the Pantocratoros Monastery. In the early 18th century it had several rich and well-ordered churches: the Church of the Annunciation, St. Michael the Archangel, St. Nicholas the Miracle Worker, St. Metrophanes Bishop of Voronezh, and others.

Within the ancient boundaries of the Russian Monastery of St. Panteleimon there were two more monasteries: Kromitsa, with eight churches (chief of which is the Kazan Cathedral) and New Thebes with a church dedicated to All the Saints of Athos.

Apart from this, there were 66 Russian houses on Athos which were accounted as "kellii", although some of these, like the Russian sketes, far surpassed in wealth and populousness those "ruling monasteries" to which they were ascribed. On the territory of the Holy Mountain these Russian houses were distributed as follows:

To the *Great Laura of St. Athanasius* the following Russian houses were ascribed: St. Artemius's, St. George the Megalomartyr's; St. George (Krashi); St. Innocent's; St. John the Divine's and another of the same name; St. John the Baptist's; houses dedicated to St. John the Baptist; to the Beheading of St. John the Baptist; to St. Macarius and the Nativity of the Blessed Virgin.

To the Monastery of Iveron: houses dedicated to the Apostle and Evangelist St. John the Divine; to St. John Chrysostom; to St. Nicholas the Miracle Worker; to Sts. Peter and Onuphrius; to the Deposition of the Girdle of the Mother of God; to the Holy Trinity.

the Pantocratoros Monastery: houses dedicated to St. Andrew the First-Called and St. Nina Equal to Apostles, the Enlightener Georgia; to the Presentation of the Blessed Virgin in the Temple; to the Twelve Apostles; to St. Demetrius of Rostov: to the Great Martyr St. Demetrios of Salonika; to the Icon of the Mother of God "Swift to Hearken"; to Sts. Cosmas and Damian; to St. Metrophanes of Voronezh; to St. Nicholas the Miracle Worker; to the Nativity of the Blessed Virgin; to St. Sabas; to St. Sergius of Radonezh; to the Meeting of our Lord (the Purification of the Virgin); to St. Tikhon of Zadonsk; and to the Dormition of the Most Holy Theotokos.

To the Stavroniketa Monastery: houses dedicated to the Apostle Andrew; to the Presentation of the Blessed Virgin in the Temple; to the Ascension of the Lord; to the Kazan Icon of the Mother of God; to St. John the Baptist; to the Martyr St. Clement, to St. Michael the Archangel, to the Protecting Veil of the Most Holy Mother of God; to the Three Hierarchs; to the Holy Trinity; to the Dormition of the Most Holy Mother of God (apart from which, in the Stavroniketa Monastery itself, there were a number of Russian brethren living who, since the mid-19th century, had had their own side-chapels or altars where they had conducted services in Slavonic).

To the Serbian Monastery of Khilandari: houses dedicated to the Annunciation; the Holy Martyr Ignatius Theophorus; to the Apostle and Evangelist St. John the Divine; to St. John

Chrysostom; to St. John the Baptis to St. Cyril of Belozersk; to the Nativit of St. John the Baptist; to the Three Hierarchs; to the Holy Trinity; and second, also dedicated to the Hol Trinity.

Under the *Philotheou Monastery* houses dedicated to the Ascension our Lord; to St. George; to St. Euthy mius the Great, to the Iveron Icon of the Mother of God; to St. Nicholas; the Transfiguration of our Lord; to the Nativity of the Blessed Virgin.

Under the Kutlumush Monaster, houses dedicated to St. Barbara th Megalomartyr; St. Nicholas the Miracl Worker; St. Theodore of Tiren, the Monaster, St. Theodore of Tiren, St. Theodore of Tiren, Theodore of Tiren, St. Theodore of Tir

galomartyr.

Attached to the *Grigoriou Monaster*; a house dedicated to the Annunciation attached to the *Simopetra Monaster*; a house dedicated likewise to, the Annunciation and, attached to the *Monastery of Karakallou*—a house dedicate to the Exaltation of the Cross.

The succession of monks on the Ol Hillside Russik was also preserved Old Russik belonged to the Russia Monastery of St. Panteleimon and was in the eyes of the Russian brethres surrounded by a peculiar aura of hol ness as a place of sanctity and of sur

reme spiritual endeavour.

"In Old Russik," the blessed stare Siluan, himself a product of Old Ru sik, was to recall at the end of h days, "our fast was unbroken. All wee we ate without oil except on Saturday and Sundays, and because of the fafew people came there. The guest-ma ter at that time was Father Serapion who ate only bread and water; and a ter him Father Onisifor. This father attracted many people by his meeknes and humility and his gift of speech. H was so gentle and humble that, eve without words, just by looking at hi you felt a firm purpose of ammen ment; so calm and healthy was his ch racter. I lived with him for a long tim The schemamonk Savin did not down on his bed for seven years. Fath Dosifey was a model religious in a ways; Father Anatoliy, schemamon had the gift of penitence. He said to m For many years I did not know ho grace works, but now I do.

"There too was the schemamor

er Izrail. He had seen the Mother bd. He was very old and when he in Russia still he used to go to beraphim of Sarov and had alive.

part from the starets Izrail there two other monks in the monawho had seen St. Seraphim; Fa-Savin and Father Serafim. They both from Tambov.

llso the Lord granted me once dur-Lent in the Old Hillside Russik to during confession in Lent the spiricounsellor Avraamiy in the image hrist. He stood at the confessional ing ineffably and, although he was white with age, his face was young beautiful as a boy's, and he was hining and was like Christ. Then I erstood that the Father Confessor standing there performing his miry in the Holy Spirit and by the Spirit he forgave the repentant r sins." 52

uch was the loftiness of the spiritual of the Russian ascetics on Athos.

(To be continued)

Father ANATOLIY PROSVIRNIN

NOTES

Кития святых, июнь. М., 1856, л. 177-

б.). here is a legend that the founder of this

stery was Constant, a son of Constantine creat, Equal to the Apostles.

aryes—the Cathedral of the Dormition in s was dedicated in 327 and the Protaton, separate monastery and the residence of the trive body of the Holy Mountain, was foundabout 886.

his article "Statistic Data on Athonite Mo-ism" published in "Papers of the Theoal Faculty of the University of Salonica," ssor Manzaridis makes the best of the overcture these statistics convey, smoothing over ndividual problems of the majority of monas, particularly of those in which the brethren on-Greeks (Ortodoks Kyrkotidning, 1973, 1, pp. 229-230). . Н. Муравьев. Афон. Руссик. «Труды

кой духовной Академии». 1880,

.Г.Стадницкий. Дневник студента-иника на Афон. Киев, 1886, с. 54. Повесть временных лет», ч. 2, М.-Л., 1950,

bout the christening of those Russians who ought to invade Tsargrad at the beginning reign of Michael III, see: Голубинi Е. Е. История Русской Церкви, т. I, пол. 1, и далее. The study of the lives of St. en and Georges Amastrid led. V. G. Vasilievsky to date the first Russian campaigns against Byzantium to the years 820-842. See: E. Э. Липшиц. О походе Руси на Византию 842 г. — «Исторические записки,» т. XXVI, 1948, с. 312-331.

⁹ Such was the opinion of the distinguished students of Russian antiquities: Archimandrite Antonin Kapustin (архимандрит Антонин Капустин «Заметки поклонника Святой Горы», с. 293); Hieromonk Azaria (иеромонах Азария «Путеводитель по Святой Горе Афонской», с. 154-158); «Акты Русского на Святом Афоне монастыря», с. 5-6); академик Е. Е. Голубинский «История Русской Церкви», т. І, пол. 2, с. 571). Athonite tradition associates St. Antony with the Esphigmenou Monastery. There is indeed a cave on the territory of Esphigmenou in which the founder of the Russian monasticism sought salvation. In the famous cliaries of Bishop Porfiriy Uspensky we read: "1858. July 10, Thursday. Today I attended the Liturgy in the little Church of St. Antony of the Caves, built in 1852 on the rocky sea cliff near Esphigmenou, where this Antony is said to have lived and prayed during his time on Athos" (Епископ Порфирий Успенский, «Книга бытия моего», ч. VII. СПб., 1901, с. 175). There is a rival opinion that St. Antony was tonsured in the Iveron Monastery епископ Кирион «Культурная роль Ивериив истории Руси.» Тифлис, 1910, с. 83-95).

¹⁰ All the documents concerning the history of the St. Panteleimon Monastery on Athos stored in the archives of the monastery, were collected, translated, studied, commentated and published by a remarkable Russian monk—Hieromonk Azaria (Акты Русского на Святом Афоне монастыря святого великомученника и целителя Пантелеймона. Киев, 1873, 8+XXIV+616 c. Referred to henceforth as **Acts**). The monk Azaria makes no mention whatsoever of his own name, as, indeed, in all his other editorial works (Афонский Патерик, ч. 1-2. Вышний, Покров над Афоном). He was identified as the editor of these publications only with the appearance of Bishop Porfiriy Uspensky's article «Афонские книжники». 40 ЛДП, 1883, № 1.

A great contribution to the preparation of these editions was also made by another modest scholar of the Russian Church-Professor F. A. Ternovsky. The editor (Hieromonk Azaria) writes in his introduction: "The printing of the acts of our community was executed in the printshop of the Kiev Monastery of the Caves under the observation of Professor F. T. of the Kiev Theological Academy who was able to make available pho-Athos. These photostats, which are an exact reproduction of the originals were presented to the monastery after publication and are preserved in the Church Archaeological Museum" (p. VII). The fact that the initials F. T., really are those of Professor F. Ternovsky is proved by his signa-ture on the presentation copy of the "Acts" now kept in the G.N.I.B. (No. 26031-30): "To Count Aleksey Sergeyevich Uvarov from one of those who worked at the publication of these Filipp Ternovsky, presented with all respect this 3rd day of August, 1873."

11 Архимандрит Леонид (Кавелин). Русский монастырь святого Пантелеймона — Руссик. «Херсонские епархиальные ведомости»,

12 Academician E. E. Golubinsky in his fundamental«История Русской Церкви» (History of the Russian Church), writes: "At the present time Russian monks lead a monastic life in Athos, apart from the few large or real monasteries, in small and very small monasteries, in so-called kellia and kellitsi. It is highly probable that this was so in ancient times, i. e. that apart from the real monasteries to which we have referred there were then on Athos various small Russian houses which may well have appeared before the real monasteries, even a good while before them. And together with these two kinds of monasteries there may well have remained and continued to be, as there are now, Russian monks who wished to live as recluses in the wilderness." (История Русской Церкви, т. I, пол. 2, М., 1904, с. 744—745).

¹³ «Жребий Иуды». «ЖМП», 1953, № 5. ¹⁴ Архимандрит Леонид. Иерусалим, Палепаломникам XIVстина и Афон по русским

XVI веков. М., 1871.

15 «Сказание о святой Афонской горе игумена Русского Пантелеимонова монастыря Иоакима и иных святогорских старцев.» Сообщил архимандрит Леонид. СПб., 1882, с. 15.

¹⁸ Цит. по кн.: А. А. Дмитриевский. Русские на Афоне. СПб., 1895, с. 155.

¹⁷ П. В. Ламский. Чин двенадцати

мов. «ЖМП», 1969, № 5, с. 72.

"Answer" 18 Archimandrite Dositheus's was published by Prof. A. V. Gorsky in his article: «О сношениях Русской Церкви с святогорскими обителями до XVIII столетия». «Прибавления к Творениям святых отец». 1848, ч. VI, с. 134-135.

¹⁹ Иеромонах Никон. Житие и подвиги преподобного Сергия. М., 1885, с. 110-111. Иеромонах Никон приводит полный текст послания Патриарха, См. также: Белоброва О. А. Посольство Константинопольского патриарха Филофея к Сергию Радонежскому. «Сообщения Загорского государственного историко-художественного музея-заповедника», II, 1958,

²⁰ The cross was described in 1918 by Olsufiev and Father Pavel Florensky (Амвросий. Троицкий резчик XV в. Изд. Гос. Серг. Ист.-худ.

музея, 1927).
²¹ "The office of Philotheos is the final order for the celebration of the Liturgy, after which there have been no further changes on this head" (Епископ Порфирий Успенский. Первое путешествие в Афонские монастыри и скиты в 1846 г., ч. II, отд. І. Киев, 1877, с. 450).

According to the findings of other scholars, Metropolitan Kiprian "laid the foundation of the history of the hand-written Service (А. Никольский. История нашего печатного

Служебника. Ркп. ЦАК МДА).

22 Г. М. Прохоров. К истории литургической поэзии: гимны и молитвы патриарха Филофея Коккина. ТОДРЛ, т. XXVII, Л., 1972,

с. 122. ²³ И. Мансветов. Митрополит Киприан в пеятельности. М., 1882,

c. 108.

24 It is to this period, too, that we may ascribe the pilgrimage to Athos of the starets Mitrofaniy Byvaltsev whom St. Iosif Volotsky de-scribes as a "great" man. In 1425 Pachomius the Serb arrived at the Trinity-St. Sergius Lavra from Athos. He later became a famous hagiographer of Russian saints. In the same year "humble [geniy and Efrem Rusin" were presented on Athir with "The Sermons of St. Maximus the Confessor At some time around 1430 the priestmonk Afara siy Rusin while on Athos made a "Life of St. Athanasius the Great." copy of t

These and later cultural ties between Russiai and Athos were to be kept up throughout the

years to come.

²⁵ [Горский А. В.] О сношениях Русска до XVI Церкви с святогорскими обителями столетия. «Прибавления к Творениям СВ ЯТЫ отец». 1848, ч. 6, с. 161.

²⁶ [Горский А. В.] Там же, с. 163; Еписко Порфирий (Успенский). Афонские книжни ки. «Чтения в Обществе любителей духовног просвещения». 1883, №№ 3-4, с. 297-299.

²⁷ Архимандрит Сергий (Спасский). Ивер

ская святая и чудотворная икона Богоматер

М., 1879.
²⁸ С. Белокуров. Арсений Суханов, ч.

М., 1891, с. 413-414.

²⁹ See: Архимандрит Владимир. Система тическое описание рукописей Московской С нодальной (патриаршей) библиотеки, ч. І. Рукс писи греческие. М., 1894. Е. Э. Гранстрем Каталог греческих рукописей ленинградски хранилиц. Вып. 1-8. «Византийский временник тт. XVI, XVIII, XIX, XXIII, XXIV, XXV, XXVI XXVIII, XXXI, XXXII; И. Н. Лебедева. Грече рукописи с Афона в собрании БА СССР. — Сборник статей и материалов Библис теки Академии наук СССР по книговедения П. Л., 1970; Описание Рукописного отделал Би лиотеки Академии наук СССР, т. 5. Гречески рукописи. Составитель И. Н. Лебедева. Ј 1973.

For the Slavonic manuscripts from Athos se А. И. Соболевский. Переводная литерат ра Московской Руси XIV-XVII веков. Библі ографические материалы. СПб., 1903; Ильин ский Г. А. Значение Афона в истории славя ской письменности. — ЖМП, ч. XVIII. СП

1908, № 11, отд. II, с. 1-47. ³⁰ Архимандрит Леонид (Кавелин). О с единении под общим управлением Болгарск го Рыльского и Русского Афонского монаста рей. — ЧОИДР, 1869, кн. 3, с. 1-6. In 1953 th act (dated 1466) was published for a secon time. The interpretation put upon it was differe that of Archimandrite Leonid. Se М. Чуб. Из афонской старины. «ЖМП», 195 № 9. с. 31-35; Епископ Михаил. К исторі Афона. «ЖМП», 1955, № 4, с. 64-67.

³¹ Полное собрание русский летописей, т. \

СПб., 1853, с. 41-42. ³² А. Н. Муравьев. Сношения России Востоком по делам церковным, ч. 11, СП

1858, c. 12-13.

³³ «Сношения...» ч. II, с. 18-24 и далее; «А ты (№ 62-66); Н. Ф. Каптерев. Русская бл готворительность монастырям Святой Гог Афонской в XVI, XVII и XVIII столетиях. «Чт ния в Обществе любителей духовного просв щения», 1882, № 1, с. 81-116, № 3, с. 299-32 В. А. Маевский. Неугасимый светильн т. 2. Шанхай, 1940 (ч. 5, Россия и Афон, с. 312

34 Сказание о святой Афонской Горе игум на Русского Пантелеимонова монастыря Иоан ма и иных святогорских старцев. Сообщил а

химандрит Леонид СПб., 1882, с. 15.

монастыре Святого великомученика пеимона. Константинопольская газета «Ви-». 1874, № 1803, 3 июля. Перевод см. в овских ведомостях». 1874, № 224.

ассказ о святогорских монастырях архиита Феофана (Сербина), 1663—1666. Соп архимандрит Леонид. СПб., 1883, с. 9. рхимандрит Леонид. Историческое ние сербской царской лавры Хилендаря отношения к царствам Сербскому и Рус-. M., 1868, c. 100-101.

Православные русские обители. Полное трированное описание всех православусских монастырей в Российском империи

Афоне». СПб., с. 280.

'his was in 1584.— А. П. Касторский. яние православного восточного монашесо времени завоевания Константинополя ми (1453). Казань, 1919, с. 156. 3. Григорович-Барский. Первое посещение

й Афонской Горы. СПб., 1884, с. 29.

3. Григорович-Барский. Второе посещение 1887, с. 297, 300.

bid., pp. 296-297. The historian of Athonite sticism A. P. Kastorsky, in his analysis of y's communication, emphasizes its historical militude: "The Greeks say that the tale is a nd we can appreciate their reasons. Yet we no serious reasons for considering it improb-

sky's statement is confirmed by that of Var-Abbot of Russik in 1705, that "Russik has nany of the belongings of the monastery, inutensils, vestments and other ng sacred

church requisites, and the monastery is not much better than a robber's cave" (10, Acts, p. 431).

43 Епископ Порфирий (Успенский). Первое путешествие в афонские монастыри и скиты в 1845 году. Часть І, отд. 1, Киев, 1877, с. 80.

44 Иеросхимонах Иероним. Автобиография. 1885 год. Цит. по книге: А. А. Дмитри-

евский. Русские на Афоне, с. 422.

45 Цит. по перепечатке греческой статьи в газете «Московские ведомости». 1874, № 233,

 46 К. Н. Леонтьев. Панславизм на Афоне. Собрание сочинений, т. 5. М., 1912. Ср. А. Муравьев. Афон. Руссик. «Труды Киевской духовной академии», 1880, № 11.

47 Цит. по газете «Московские ведомости»,

1874, № 236, c. 5.

48 Патриаршая и синодальная грамота, подтверждающая избрание архимандрита Макария в игумены Русского общежительного афонского монастыря Святого Великомученика и Целителя Пантелеимона. СПб., 1875.

49 Новый русский скит Святого Апостола

Андрея Первозванного на Афоне. Изд. 2, СПб.,

⁵⁰ Там же, с. 37.

51 Записки о жизни и подвигах в Бозе чивших основателей Русского Свято-Андреевского общежительного скита на Святой Горе Афонской иеросхимонахов Виссариона и Варсонофия и священноархимандрита Феодорита. Одесса, 1884.

52 Иеромонах Софроний. Старец Силуан.

Париж, 1952.



chapel of lexander Nevsky Protecting Cathedral **Panteleimon** stery

The Translation of the Terebovlya Icon of the Mother of God

ctober 14 is the Feast of the protecting Veil of the Mother of God, and in 1973 it was an especially important day for the parishioners of St.

for the parishioners of St. George's Cathedral in Lvov and for the Orthodox of the whole Lvov Diocese, for on that day they solemnly celebrated the 300th anniversary of the Translation of the Holy Terebovlya Icon of the Mother of God from the town of Terebovlya. The translation took place when Bishop Iosif Shumlyansky of Lvov, who later admitted to having become a Uniate, still professed the

Orthodox persuasion.

The appearance of this icon of the Mother of God in the Galich principality goes back to the times of the Terebovlya princes, to the thirteenth and possibly even the twelfth century. In the thirteenth and fourteenth centuries, after the decline of the Galich principality, the Roman Catholics struggled incessantly to gain control of the icon and take it to their own church. During the constant attacks on Russia by the Turks and Tartars, who plundered and drove men into captivity, the Orthodox believers of Galich and Terebovlya prayed before the Terebovlya icon with great zeal and constant faith.

In the spring of 1672, a 300,000-strong Turkish army took the town of Kamenets Podolski and set off for Terebovlya where it was defeated and had to retreat. The holy icon of the Mother of God was then brought out of the Church of the Protecting Veil in the town and taken to the church in the ancient castle, where the people of Terebovlya thanked God for granting them safety. In order to protect the icon from theft the Bishop of Lvov, together with the clergy and believers, solemnly removed it on the Feast of the Protecting Veil of the Mother of

God to the cathedral in Lvov.

For the anniversary of this occasion (it was decided to celebrate it in 1973) the icon was decorated with a gilded cover, obtained through the efforts of Metropolitan Nikolay of Lvov

and Ternopol and with the blessing His Holiness Patriarch Pimen. His Em nence conducted the All-Night Vig on the eve of the feast in the cathedr assisted by the clergy of the Lvov Die cese. At Mattins after the Gospel read ing the dean, Archpriest Ioann Koro gave a sermon on the text from hence forth all generations shall call m blessed (Lk. 1. 48), calling on the faithful to offer unceasing prayer the Holy Mother of God for Her inte cession before our Lord Jesus Chris and for peace in the whole world. A the anointing at the end of the service the faithful passed by the icon an kissed it in reverence and humility.

On the day of the feast itself the cathedral was filled from early morn ing. Metropolitan Nikolay celebrate the Divine Liturgy together with Arc priest Ioann Korol, Dean of the cath dral; Archpriest Yuriy Vanchitsky, S perintendent Dean of the City Lvov; Archpriest Iosif Chikalo, Supe intendent Dean of Ternopol Region Archpriest Vladimir Imshennik, Dea of the Cathedral of St. George in Lvo Archpriest Roman Bachinsky, Rect of the Church of St. Andrew in Lvo Archpriest Konstantin Dobryansky, Re tor of the Church of St. Nicholas Terebovlya, Archpriest Vitaliy Polityl Superintendent Dean of Lvov Region Archpriest Vladimir Golod, Superinte dent Dean of Sambor, and archpries Ioann Semenyuk and Antoniy Kisil the cathedral clergy. The cathedr choir sang with its usual reverence ar devotion. Archpriest Konstantin Do ryansky delivered the sermon after the Gospel reading. He told the story the feast and explained the meaning the ancient prayer before this holy ico in which the faithful beg the Immac late Intercessor for Christians to saf guard the world against strife and rui and establish God's peace in the hear of men and throughout the earth.

Metropolitan Nikolay addressed to clergy and the faithful after the service wishing them joy on this jubilee feat and thanking them for taking part estal prayers. He spoke of the inssion of the Mother of God for all from the time of the Apostles down to the present day. He coned with the words: "May the Queen eaven be a refuge, a stronghold a protectress for all who hope in for ever and ever!"

ter this the church and the faithvere asperged with holy water and the icon of the Mother of God carried in procession round the cathedral. The anniversary celebrations finished with the blessing of the faithful and the singing of "Many Years."

Then all returned to their homes warmed by their prayer, in the joy of Holy Orthodoxy, the faith of their fa-

thers.

Archpriest KONSTANTIN DOBRYANSKY

MINIMUM NEWS OF THE DIOCESES AND MINIMUM NEWS OF THE DIOCESES

Policese of Moscow. The centenary of the Trinity Church in the village of Turbichevo trov Church District) was celebrated on ember 19, 1973, the Feast of the Miracle of Michael the Archangel in Khony. This church consecrated in 1873 by a local priest, Fathleksiy Voznesensky, with the blessing of Eminence Innokentiy Veniaminov-Popov, opolian of Moscow.

parishioners the church was repaired outand retouched inside in time for the anniary. Autumnal weather and muddy roads did prevent numerous worshippers from arrivfor the feast from Moscow and nearby villages. Before the Liturgy the rector, Archpriest Fyodor Tomashevich, held a festal moleben with the blessing of water in the side-chapel dedicated to the Archangel's miracle in Khony. This chapel has an icon of St. Panteleimon framed with medallions and painted in 1880 on Mt. Athos. The church also has an icon of St. Methodius of Peshnosh († June 4, 1392) who was a disciple of St. Sergius of Randonezh and founder and first hegumen of the Peshnosh Monastery of St. Nicholas (1361) to which the Church of the Holy Trinity was attached.

Bishop Chrysostom of Zaraysk arrived on the feast day at 9 a.m., and was warmly met by the parishioners. The singing of the Moscow



The Church of the Holy Trinity in the village of Turbichevo, Moscow Diocese



Bishop Chrysostom of Zaraysk conducting the festal divine service devoted to the centenar of the church in Turbichevo

theological school choir enhanced the celebration of the feast in the village church. His Grace celebrated Divine Liturgy on the antimension which was blessed for this church a hundred years ago by Bishop Leonid of Dmitrov. Many of the worshippers received Holy Communion on that memorable day. The Liturgy was concluded with asperges and the singing of "Many Years." In his sermon the archpastor stressed the need for the Christian to give more care to his church where his spiritual treasures are concentrated, the Church Sacraments in particular. His Grace quoted the Saviour's words: For where your treasure is, there will your heart be also (Mt. 6. 21). After the sermon the worshippers filed past Bishop Chrysostom to receive his blessing.

* * *

Sunday, February 10, 1974, was the hundredth birthday of the Great Archdeacon Konstantin Vasilievich Rozov, who possessed an extremely powerful and beautiful bass. For 28 years he has performed the diaconal service in Moscow according to ritual with beauty and reverence.

Archdeacon Konstantin Rozov died on May 17, 1923 (Old Style) after a brief but serious illness, and was interred near the sanctuary of the Church of the Resurrection (Voskresenie Slovushchego) at Vagankovskoe Cemetery.

In connection with the memorable date the clergy of the above-mentioned church led by the rector, Archpriest Nikolay Smirnov, said a panikhida for Archdeacon Konstantin. Archpriest Nikolay Smirnov delivered a stirring address

about Archdeacon Konstantin who is well re embered by old Moscow clerics and believe They prayed for the repose of his soul in Church of the Resurrection and in other Mosc churches on that memorable date.

The Diocese of Kiev. On August 29, 1973, Feast of the Translation of the "Image Made with Hands" of our Saviour Jesus Chr Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine, celebrated Divine Lit gy in the Church of the Holy Trinity in the lage of Troeshchina, Kiev Region. At the erance he was warmly greeted by Archpriest Linid Sobolev, the rector of the church. On Agust 31, the Feast of Sts. Florus and Laur the metropolitan assisted by an assembly of cal and city clergy, officiated at Divine Litus in the cathedral of the Kiev Convent of St. Frus.

On September 20, the Feast of St. Makar of Kanev, Archimandrite of Ovruch, His Emin ce conducted Divine Liturgy and a festal moben in the Church of the Nativity of the Blesvirgin in Cherkassy where there is a reliquity with St. Makarius' relics.

On October 14, the 17th Sunday after Percost, the Feast of the Protecting Veil of Mother of God, Metropolitan Filaret conduct Divine Liturgy and, on the eve, All-Night Viat the Kiev Protecting Veil Convent. Eminence celebrated Divine Liturgy at the event on November 21, the Day of the Syna of St. Michael the Archangel (the cathedral the convent has a side-altar dedicated to St. 1997).

on December 19, the Feast of St. Nichoe Miracle Worker of Myra in Lycia, and nuary 8, 1974, the Day of the Synaxis of ost Holy Theotokos.

the following day, January 9, the Feast of ephen the Archdeacon and Protomartyr, politan Filaret celebrated Divine Liturgy Cathedral of the Ascension at the Convent Florus. On January 14, the Circumcision Lord and the Feast of St. Basil the Great, earch conducted Divine Liturgy in the Kiev h of the Ascension which has a side-altar ated to the saint.

Diocese of Astrakhan. November 21, 1973, and of the Synaxis of St. Michael the Argel. The 60th anniversary of Archpriest Paechayev's ministry was marked with a soprayer in the Astrakhan Church of St. Chrysostom of which he is the rector.



ther Pavel was born into a priest's family une 15, 1891. After graduating from the Ka-Theological Seminary, he was ordained byter in 1913. His ministry passed in the n, and from 1931 the Astrakhan dioceses. long record of service at the altar of Godoeen excellent.

nen the Great Patriotic War broke out, he ted all his savings to equip a tank unit h bore the name of Dimitriy Donskoy. In the Soviet Government awarded Archpriest 1 Nechayev with the Medal for Heroic Labour in the Great Patriotic War, 1941-1945. In the postwar years Father Pavel was zealously active in parish life and for some time he was a secretary to the ruling hierarch. In 1941, a mitre was bestowed on Archpriest Pavel; in 1958 he was granted the right to celebrate Divine Liturgy with the Holy Doors open until the Cherubical Hymn, and in 1963—until the Lord's Prayer. In 1968, His Holiness Patriarch Aleksiy conferred on the meritorious pastor the Order of St. Vladimir, Third Class, and in 1972, His Holiness Patriarch Pimen awarded him a second cross with decorations.

Archpriest Pavel invariably officiates at Mattins and Vespers with prayerful zeal, and his industry is on a par with that of young clerics. He is a worthy example of love for God, generously sharing his rich spiritual and life experience with his colleagues and flock.

On November 20, 1973, during the All-Night Vigil in the Church of St. John Chrysostom, Bishop Mikhail of Astrakhan and Enotayevsk cordially congratulated Father Pavel and wished him good health and spiritual joy for many years to come. On the feast day Archpriest Pavel celebrated Divine Liturgy assisted by an assembly of the clergy in his own church. Before the festal moleben many clerics from other parishes of the city came to congratulate Father Pavel. "Many Years" was sung to him and the entire congregation prayed "with one mind and one mouth" for the salvation and health of their beloved pastor.

The Diocese of Vladimir. On November 21, 1973, the Day of the Synaxis of St. Michael the Archangel, Archbishop Nikolay of Vladimir and Suzdal officiated at Divine Liturgy and, on the eve, All-Night Vigil in the Suzdal Cathedral of the Kazan Icon of the Mother of God. On January 8, 1974, the Day of the Synaxis of the Most Holy Theotokos, the archbishop celebrated Divine Liturgy and said a festal moleben in the Cathedral of the Nativity of Jesus Christ in the town of Kovrov. In the cathedral His Grace was greeted by the clergy, members of the church council and numerous believers. During the Liturgy the archbishop preached on the theme of the feast and called God's blessing upon the congregation after the moleben.

The Diocese of Dnepropetrovsk. Archbishop Leontiy of Simferopol and the Crimea, ad interim administrator of the Dnepropetrovsk Diocese, conducted the All-Night Vigil on the day before Christmas Eve, January 5, 1974, and Divine Liturgy next morning in the Church of the Annun-

ciation in Dnepropetrovsk. Long before the divine service the church was filled with believers who met His Grace with lighted candles. At the entrance he was greeted by clerics and members of the church council. The archbishop anointed the worshippers with holy oil at the All-Night Vigil. Before the Liturgy His Grace was greeted by the rector, Archpriest Aleksiy Zhbanchikov, with a few warm words. During the Liturgy His Grace ordained Protodeacon Grigoriy Bondarchuk presbyter, and Subdeacon Roman Shkrebenko—deacon. After the divine service the archbishop delivered an exhortation and blessed the believers.

On January 6, Christmas Eve, Archbishop Leontiy conducted the All-Night Vigil, and on Christmas Day, the Divine Liturgy in the Cathedral of the Holy Trinity in Dnepropetrovsk. Before the Liturgy His Grace was welcomed by the members of the church council on the porch and warmly greeted inside by the rector, Archpriest Konstantin Stakhovsky. During the Liturgy His Grace read out the Patriarch's Christmas Message and the rector - the Christmas Message of Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine. Accompanied by the festal canticles sung by the choir and the congregation, His Grace blessed the worshippers after the service. In the evening of January 7, the archbishop officiated at All-Night Vigil in the same cathedral.

On January 8, the Day of the Synaxis of the

Most Holy Theotokos, Archbishop Leontiy cell brated Divine Liturgy in the Dnepropetroy Church of the Three Hierarchs, in which the marals were completed to coincide with the feast His Grace was met by worshippers with lighted candles, by members of the church council and warmly welcomed by the rector, Archpriest Anatoliy Severin. After the Liturgy the archbishor read out Metropolitan Filaret's Christmas Message and congratulated the worshippers on the feast. He exhorted them to live with faith in Jesus Christ and observe His behest to kee the peace. Then, while the choir sang Christma carols, His Grace blessed the believers.

On January 9, the Feast of St. Stephen th Archdeacon and Protomartyr, Archbishop Leon tiy celebrated the Divine Liturgy in the Churc of the Exaltation of the Holy Cross in Nikopo His Grace was met with due solemnity by many and Archpriest Georgiy Radchenko, the recto of the Church and Superintendent Dean of th Dnepropetrovsk Church District greeted him with a few words of welcome. Conducted b Archpriest Spiridon Myaus, the choir sang pray erfully, the believers joining in many of the can ticles. In his homily which His Grace delivere at the end of the Liturgy, he spoke of the sig nificance of common prayers and expressed hi satisfaction with the excellent order and upkee in the church. He blessed the worshippers whil the choir sang Christmas carols.



The Wise Thief

"In one moment Thou didst graciously vouchsafe Paradise unto the wise thief

rom among the Lental canticles, brothers and sisters, we are especially touched by the one devoted to the "thief," called by the Holy h "wise," because of his faith in

cucified Saviour.

I when and how did this event place? We shall find the answer s question in the Gospel according Luke. After the trial Pilate ded Jesus to their will i. e. to His s who were headed by members · Sanhedrin—the Supreme Court stice— and they led Him away. here were also two others, males, led with Him to be put to death. when they were come to the place is called Calvary, there they ed him, and the malefactors, one e right hand, and the other on the aving first divested them of their ng and given them to drink, acg to the custom of those timesmingled with myrrh. * This drink , for a while, the mind, and the of the crucifixion. But Christ did rink of it, for He desired consy and in full measure to suffer ie for the sins of mankind. The s, however, whose minds were from the drink, reviled Him, ing the example of His enemies ronged Golgotha.

then they heard the quiet prayer Christ's Cross. They heard the

drink must not be confused with the mingled with gall (Mt. 27. 34) that the gave Him after He had said I thirst (Jn.

voice speaking to the Heavenly Father: Father, forgive them; for they know not what they do.

Our Lord, according to His Divine Commandment: Love your enemies... and pray for them which despitefully use you, and persecute you (Mt. 5. 44), Himself prayed for all His enemies and the soldiers who had nailed Him to the Cross, for the members of the Sanhedrin and the crowd who had condemned Him to death on the Cross, and for the thieves who had reviled the Saviour.

One of the thieves crucified with Him was especially malevolent. He incessanty reviled the Saviour, railed at Him, demanding His help—If thou be Christ, save thyself and us.

How far is this thief, brothers and sisters, from comprehending Christ's redemptive feat and admitting his own guilt for crimes committed when he was free and his revilement on the cross! Neither could the wise thief make him repent speaking to him words of brotherly admonition and trying to convince him: Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. But these just words did not awaken the conscience of the malefactor, and he died without coming to himself, without repenting, without opening his heart to the call and merciful grace of Christ.

Brothers and sisters, death is the last and most terrible event in man's life if he dies without repentance, without reconciliation with God and

his neighbours, if he dies with a darkened mind and a hardened heart. Such is the death that usually ends the life of sin, of one who neither prays nor repents, who neither loves nor shows mercy. The loss of the spiritual bond with God and men is the beginning of man's spiritual death which comes before carnal death. The soul of the thief had already died while his body was yet alive, it had died before the Roman soldiers had broken his knees. Deliver us, O Lord, from such a terrible, unrepentant and unmerciful death!

But behold, before us is another thief. Having come to himself, he opened his heart to the benevolent power of Christ's Cross and "suddenly a change came over him," as St. John Chrysostom remarks. Through Christ's grace he beheld in the humiliated and traduced Lord an innocent Sufferer, Who had prayed to God to forgive the ignorance of His enemies who had reviled Him, and, involuntarily the fear of God and a burning desire to repent filled the suffering soul of the thief-and there and then the mystery of the Lord's Cross was revealed to him: the innocent, meek, and all-forgiving Christ was suffering not for Himself, but for all sinners, and He was that Messiah for Whose coming the prophets had yearned, and Whose Kingdom was awaited by all that labour and are heavy laden, by those who were suffering and perishing from sin. All this was suddenly revealed to the grace-filled soul of the thief and he cried: Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

Such, brothers and sisters, is the brief story of how, before his terrible death,

a great sinner was forgiven and just fied through Christ's love and receive the promise to be today in paradise to gether with Christ ... So let us, to believers, remember this also when a go to confess our sins before a priest.

The wise thief experienced the joy repentance, as Christ died on the Cros His penitence was full of faith in the redemptive power of Christ's suffering and of a humble hope in the mercy the Kingdom of Christ's Glory... Of Saviour had forgiven, purified and ill mined the sinner's soul, filling it wis a vivifying love not only for Christ, befor His reviler—the unwise thief. And the repentant entered a new life Christ and the everlasting life beyond the grave.

Brothers and sisters, the iniquiti perpetrated by both thieves drew the away from God and acts of mercy, ar brought them to death on the cros However, the end of each was a d ferent one. The torments of the cro hardened and ruined one and enlight ned, purified and justified the othe One on the cross became a greater r viler than he had been in life, whi the other cast aside his thief's cloth and arrayed himself in the raiments Christ's confessor and heir to the Kin dom of God. From the experience of or we come to know the bitter and death fate of the unrepentant sinner, from t other we see that in one second Lord can forgive and grant us li everlasting, if we follow in the footste of the wise thief with faith, hope at love for God and men. And so, let also repeat after the repentant sinn on the cross and say: "Lord, rememb us, too, in Thy Kingdom!" Amen.

Archpriest ALEKSANDR VETEL

Set a Watch

Set a watch, O Lord, before my mouth; keep the door of my lips (Pss. 141, 3)

his is the verse, short but full of the deepest meaning, which Holy Church would the lips have on of all Christian believers during . She prompts us in these days of ntance to be especially careful of words we utter and calls us to to God that He should put a bar-

as it were, at our lips.

hy this concern on the part of Holy ch about our lips, our tongue and words? Could the gift of speech thing of evil? Was it not God the tor Himself, Who created our body breathed into it a rational soul, gave this precious gift to huma-Speech has become the greatest sing of thinking beings in the whole d. The Lord let our first parents m and Eve give names to all cattle, to the fowl of the air, and to every t of the field (Gen. 2. 20). Through language of reason they y day face to face with God in Pase, and found in this their greatest oiness and blessing.

nd to this very day the gift of ch is a blessing to rational man, e it is his means of communication

his fellows.

ut not every word we utter in everylife is for the good of ourselves and neighbour. After the Fall of our parents, when the powers of our and even more of our soul were ened and distorted by sin, the gift peech became a thing of danger for kind.

ven so the tongue is a little member, boasteth great things. Behold how t a matter a little fire kindleth! the tongue is a fire, a world of uity: so is the tongue among our abers, that it defileth the whole , and setteth on fire the course of cre; and it is set on fire of hell 3.5-6.

the Fall the tongue became the est of all the human organs to subinto sin. Now ... the tongue can no man tame; it is an unruly evil, full of

deadly poison (Jas. 3. 8).

That is why in these Lenten days of repentance Holy Church calls upon all Christian believers to pray to God, the Giver of All Good, in the words of St. Ephraem Syrus: "Lord and Master of my life, take from me the spirit of ... idle talk."

And in everyday life we must keep

constant watch upon our speech. A man's words express his inner,

spiritual state and his moral condition. Whatever the inner, spiritual state he is in, it will emerge in his words and his actions, for out of the abundance of the heart the mouth speaketh (Mt. 12. 34). A good man out of the good treasure of his heart, says our Lord, bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil (Lk. 6. 45).

And we are a danger to each other if we ignore the warning of Christ our Saviour Who said: But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned

(Mt. 12. 36-37).

The Apostles of Christ were particularly insistent in their warnings to believers to keep their lips clean of idle and sinful words. .. let every man, as St. James teaches us, be swift to hear, slow to speak, slow to wrath (Jas. 1. 19). Or as St. Paul exhorts Christians, Let your speech be always with grace... (Col. 4. 6). Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers ... Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice (Eph. 4. 29, 31).

Brothers and sisters, it is particularly timely for us to keep a guard on our tongues in these Lenten days of repentance. The Christian believer must make a special effort to use God's great and blessed gift of speech to glorify our Lord Jesus Christ Who willingly gave His life on earth to open the way to salvation for us.

Let us give Him our thanks with all our heart and from the depths of our soul. In tears of heartfelt repentance for our sins let us beg His merciful forgiveness and that He receive us into the communion of His Holy Sacrament—His Most Pure Body and Blood.

Dear brothers and sisters, let us state to right our sinful lives by curbing of tongues, from which stem all our sinful And since Every good gift and every perfect gift is from above... (Jas. 17) so let us ask Christ our Saviour for the gift of the good word and of guarded lips in the words of the Church's prayer: Set a watch, O Lord before my mouth, keep the door of milips. Amen.

Archpriest IOANN SOROKI

Exhortations of a Monk from Mount Athos

eek salvation in the Lord! It so pleaseth Him to send you certain sufferings to test your patience and cleanse your souls; accept them with gratitude and you shall be blessed. According to the Word of God, the way to the Kingdom of Heaven is sown with many sorrows. But in all the sorrows and misfortunes that we have to bear on the path to salvation we have the invincible weapon of patience. Patience weaves for us resplendent crowns like those seen on the heads of the holy virgins accompanying the Immaculate Mother of God who appeared in a vision to St. Seraphim of Sarov. These treasures are not granted for nothing; earlier they were won through martyrdom, but now through patience. It was not said in vain: he that endureth to the end shall be saved (Mt. 10. 22).

If you are not exhausted by the pattern of your daily life adhere to it as before, but without fail devote at least half an hour a day to commune with your soul, which the Holy Fathers called concentration and meditation.

It is not a new teaching I bring you but an ancient one; humility which is more than fasting and many other feats.

Eat well and eat your fill, but partake of the prosphora before breaking your fast; on no account drink water that has been blessed at the Feast of the Epiphany after having eaten, for it is most holy. Regard thyself as unworthy both to fast and to make merry.

Feats foster pride in man; only hum lity cannot be assailed by the deviwhen you eat or rest more than you fill, reproach yourself—that is the watto humility.

...Remember that it is written: feat of the body are of little benefit, whil piety is beneficial in all things. To fin salvation a man needs above all truinner conviction that he is baser an more sinful than anyone or anythin about him. Yet humility—God's greater gift—is won as the fruit of much labour and effort; then man feels in his southat peace which cannot be described in mortal words. Search day and night for this precious jewel.

A man of true humility loves all me like himself, judges none even in hi thoughts, feels compassion for all, an desires salvation for all, is aware on his own sinful impurity and debate in fear how he will answer on the Da of Judgement; yet he does not fall pre to despair or despondency but has firr faith in his Creator and Saviour. A ma of true humility, if God has endowe him with any gifts, prayer or tears fasting or aught else, endeavours if every way to conceal, for the laudin of other men, like moth or rust, dot corrupt all.

Grieve deeply at your sins, withstand the contriving of the enemy, and God should send down sorrow upon, bear it patiently. If you pray fewently or keep the vigil and no proudesigns creep into your heart at such

ne then the Lord is helping you,

u should keep your griefs to yourhumble yourself and consider your as of no importance, put out of mind those of your desires that can make do without and remember great sufferings of our Saviour to er yourself the more aware of your insignificance.

e best path and that most pleasing od is to give oneself up entirely is holy will and trust that He will down that which we need and

h will benefit us.

e great saints resting in the Lord burse do not need to resort to such ntance, yet during their earthly even the saints, such as St. Ephra-Syrus and St. Macarius of Egypt emplated their future in fear.

e more grace the saints received, nore they deemed themselves intended to God. When you attain huminas profound as theirs, then pray before the whole people but now re of the designs of the devil.

at times you talk with anyone for s sake, above all with the sorrow-know that you have carried out noly commandment concerning love our neighbour. If you feel that such ersations do harm to your soul

you must avoid them.

Once a man came to St. Seraphim arov and asked his blessing for his tion to wear chains and a hair. The saint pursed his lips as if t to spit in his face and said: "Bear with good humour and that shall our chains." Then he raised his as if to strike him on the cheek said: "And there is your hair shirt." is what the Holy Fathers teach, he feats that are seen are often our ing, while the feats we accomplish n, that are known only to God, hose which save us.

member that it is written in the Scriptures: woe unto you, when men shall speak well of you 6. 26); beware of praise for, like on, it kills the soul; do not strive ake known your own good works. into yourself to see if there be

lurking a thought that your life is pleasing to God; such a thought is like deadly poison, stand in fear and trembling of it, beware of thinking well of yourself, remember the Pharisee: he possessed virtues but his vanity undid all. Stand in fear and trembling of praise whispered to us from within by the devil; it is so artful as to appear in the guise of merciful consolation and this led the Apostle to say: for Satan himself is transformed into an angel of light (2 Cor. 11. 14).

Temptation is often mingled with prayer and other good works and with abstinence, temptation which manifests itself in the form of a subtle vanity in which man takes an inner delight in himself. Only true and sincere humility can stand firm in the face of the devil's devices, it destroys all the traps he

lays in man's path.

There is such a thing as ceaseless prayer, so-called spontaneous prayer which comes of itself, but it is to be encountered only in one in a thousand monks or nuns. Be ever mindful of God, read His Word, for this is the same as being mindful of Him. When another reads from the Psalms or from the Bible say a silent prayer at that time.

During any kind of prayer it is helpful to imagine that Christ's cross is in your heart, a plain cross not a crucifix; but this is not easy and not obligatory for it demands a constant effort of memory and of will to imagine the cross within.

The fate of sinners is not entirely sure right up to the very Day of Judgement, so prayers are offered up for them and alms given; they themselves can call upon the Name of God, but when the Last Judgement will come to pass, when the Lord shall say unto sinners: Depart from me, ye cursed, into everlasting fire (Mt. 25. 41) then it will be too late for prayer, and they will be stripped of all.

We should not hold that we are bound to be found guilty, but rather trust in the great mercy of God, Whose wish is that all should be saved.

Excerpts from Letters to Various Persons by Hieromonk Arseniy Minin

FEACE MOVEMENT

For the 100th Birthday of Canon Dr. Hewlett Johnson

Metropolitan Yuvenaliy's Letter to Mrs. Nowell Johnson

My dear Mrs. Johnson,

On the occasion of the 100th birthday of your husband Dr. Hewlett Johnson who was a renowned religious and public figure of Great Britain we send to you, his friend and helpmeet, and your family our heartfelt greetings.

Many of our churchmen knew

Dr. Hewlett Johnson personally, have met him both abroad and during his

frequent visits to our country.

We highly appreciated the true realism and constructiveness of Dr. Johnson's efforts to consolidate peace among peoples. These efforts demanded great courage and patience on his part during the period of the cold war. Dr. Johnson has made a significant contribution to bring about the international détente of today. We, men of the Church, as well as the general public of the Soviet Union, always remember with gratitude Dr. Hewlett Johnson as a true friend of the Soviet Union who has done much, through his love, to eliminate the distrust, bias attitude, ill will and enmity towar our country unfortunately so wide

spread then in the West.

We knew Dr. Hewlett Johnson, t Dean of Canterbury, as a zealor preacher of Christ the Saviour's con mandment of peacemaking and as or of those outstanding churchmen who life is an example for all followers Christ of how to serve with active lo the good of every man and, above a to establish peace among nations.

We cherish the memory of Dr. Her lett Johnson, our brother in the Lor

and fervently pray for him.

May the Lord bless you and yo family and grant you His bounted mercy.

Respectfully yours,

YUVENALI

Metropolitan of Tula and Bele Chairman of the Department of Extern Church Relations of the Moscow Patriarcha

February 4, 1974

Mrs. Nowell Johnson's Reply

Your Grace.

I thank you most warmly for your letter on the occasion of the 100th birthday of my husband Hewlett Johnson. I am full of gratitude that you should remember him so very kindly.

He did indeed work to bring understanding between our peoples and he strove continually against the incessant propaganda directed against your great country whose people he loved.

He welcomed with all his heart the great and realistic effort of the Soviet Union for world peace, so consistently pursued as the years have gone by, and so full of hope for the survival of mankind.

Hewlett Johnson valued most high his meetings with the clergy of the Russian Orthodox Church and receive great kindness and understanding his many visits. He loved and revere the Patriarch Aleksiy and the Metrop litan Nikolay who entertained us seve al times.

How grateful I and my family a that you cherish my husband's memor remembering him in your prayers ar I thank you for sending me and m dear ones your blessing in the Lord.

Most sincerely yours,

NOWELL JOHNSO

Canterbury, February 11, 1974

Commemoration of Dr. Hewlett Johnson

luary 25, 1974, marked the 100th lay of Dr. Hewlett Johnson, pront English churchman and public , a theologian, humanist, paste peace champion, and Dean of erbury for many years.

veral days after his decease the h magazine Tribune wrote, as h prophesying, that there would be who would remember him as one

ally grateful to him.

d indeed, Christians and peaceg people not only carefully pre-the memory of this wonderful son e British people but express a feelof deep gratitude for his multiis labour, devoted to the benefit

mankind.

wlett Johnson was born in Maner, into a rich textile-mill owner's y, on January 25, 1874. His er was the daughter of a welln English preacher. He studied al science and technology at the hester University, and this had at deal to do in forming Hewlett on's personality and convictions. e time great attention was given ne university to research into ic and economic problems. Coous fighters for freedom and indence of Ireland spoke in Maner.

wlett Johnson received his geologdegree at the Victoria University. er graduating from the universie worked at the Civil Engineer-

istitute for several years.

ular life and philosophical trends ated religious skepticism in him certain period, however his youthire faith triumphed in the end, ally under the beneficial influence nst Mckay (†1943), the welln British engineer, historian and eologist, who conducted excavain India and Africa and preached ianity there. Hewlett Johnson ed to emulate this scientist and ian preacher and chose the mis-

e noblest of men and would be sionary path, combining it with work as an engineer. He was offered an executive post at an enterprise, but in Hewlett Johnson there had already

developed a desire to dedicate his lifeentirely to serving the Church of Christ.

With this end in view he entered the Theology Faculty of the Oxford University and graduated from it in 1900. But circumstances prevented him from becoming a missionary. In 1905 he started to publish The Interpreter, a theological magazine which was a spiritual compensation for his unrealized dream. In 1908 Hewlett Johnson was ordained a priest and since then his work was inseparable from the Church of England.

His radical socio-political views, because of which he was not acceptable as a chaplain in the Army during World War I, were ultimately moulded during

that time.

rt read at the session of the Council of scow Theological Academy on January 30, Nevertheless his popularity and authority became so widespread that he was appointed the Dean of Canterbury in 1931 by a personal order of King George. He occupied this very high post in the Anglican Church for more than 30 years. Only in 1963, because of his advanced age, he retired

to enjoy his well-earned rest.

Dr. Hewlett Johnson's selfless and profound sympathy for our people and country makes a vivid chapter in his life. He is the author of a trilogy on the Soviet Union: the first book "The Socialist Sixth of the World" he wrote in 1939; the second—"Soviet Strength" he published at the peak of the war in 1943, and the third—"Soviet Success" came out in 1947. Dr. Johnson declared his sympathy for Soviet Russia from the very foundation of the first socialist state in the world.

Already back in 1917, when he chaired a meeting in Manchester devoted to the emergence of the Soviet state, he sincerely greeted the birth of the socialist country. He invariably advocated the establishment of friendly relations between Great Britain and the Soviet Union, and always combatted malicious

anti-Soviet slander.

After Nazi Germany's treacherous attack upon the Soviet Union, Dr. Johnson published a letter in which he said that Hitler had signed his own verdict of death on June 22, 1941. Later Dr. Johnson wrote in his book "Christians and Communism" that some people thought Russia would hold out for 6 weeks. Military leaders gave her even less, but he realized that Hitler's attack on Russia spelled the fuehrer's own end and not the end of Russia, and declared that thanks to his prolonged study of the country and his personal knowledge of it he knew what was going on there.

Speaking at a public rally in Liverpool in March 1942, Dr. Johnson said that his conviction grew stronger that the salvation of the world depended upon the Soviet Union. At that time the dean urged the immediate opening of the Second Front in Europe.

At the very peak of the war, when our country was celebrating the 25th Anniversary of the Soviet Army in 1943, Dr. Johnson sent a telegram, congratulating our people on this markable occasion. The Supreme Commander-in-Chief of the USSR Arm Forces personally thanked the Dean Canterbury for his congratulations.

Dr. Hewlett Johnson was one of the initiators and later on the Preside of the British Joint Committee of Soviet Aid. At the difficult time Nazi invasion the committee raise sizable funds and sent to the USS hospital equipment and medicaments.

One can imagine the joyous occasion when Dr. Hewlett Johnson arrived the USSR on May 9, 1945, when V-Day was celebrated, and joined in the Sovi people's great rejoicing of the

historical victory.

The Presidium of the USSR Supren Soviet decreed on July 13, 1945, award the Order of the Red Bann of Labour to Dr. Hewlett Johnson in his noble and energetic activities during the war

At the same time, His Holiness Pariarch Aleksiy of Moscow and All Rusia, bestowed a pectoral cross upon. Hewlett Johnson as a sign of decrespect and in consideration of hwork for the benefit of our country.

From 1948 and to the end of his li Dr. Hewlett Johnson was the Preside of the British-Soviet Friendship Societ

He won worldwide fame as one the most active and passionate peak champions. From the very beginning of the world peace movement he too part in all world and internation peace congresses and conferences. It offered all his strength, mind, take and extremely rich life experience the altar of sacred service to manking in the struggle for universal peace being firmly convinced that peace we the basis of happiness and well-being of nations.

He was a member of the World Peac Council from 1950 till the end of halife and one of the initiators and compilers of the Stockholm Appeal agains the A-Bomb, to which millions of peop from various nations affixed their signatures.

In April 1951, Dr. Hewlett Johnson was awarded the International Len Prize "For the Promotion of Pear Among Nations" for his fruitful peace

g activities, and the World Peace il awarded him the Gold Joliot-

Peace Medal in 1964.

king for peace and friendship, he travelled over Europe and Asia. e age of 90 he visited Cuba and part in the celebrations for the nniversary of Cuba's revolution. long before his death in the year of his life, in London, Dr. ett Johnson made a statement for ritish press in which he de-d how he visualized the world's . He said that it would be a world such words as "hunger" and rty" would become a linguistic ronism. It would be a world withars, because the realization that c war was suicidal was peneg ever deeper into the consciousof the masses. It would be a world tual love and respect.

ch of what Dr. Hewlett Johnson ed of has already been realized. enough to cite only the fact that ISSR and USA have signed an ment, of unlimited duration, on revention of nuclear war, which rise to the hope that an era of il peace on our planet has arrivf course, the forces of peace still to accomplish much to achieve reat hope of entire mankind. Acig to the dean Christians must in the advent of eternal peace, to for it, to rejoice and believe that I come and, mayhap, come soon, ng with it a new era of prospethe famished and war-torn world. will be one more step towards the or which we pray: "Thy kingdom

for Dr. Hewlett Johnson's theoloviews, they bear the impress of l Anglican theology. His book stians and Communism," publish-Moscow in a Russian translation 57, is mainly a collection of his ns. The author's theological conn this book is orientated towards estern Christian world. It is only il that Dr. Johnson's theological nts are not always indisputable the point of view of Orthodox beand are not always acceptable. that is important is that his res outlook is permeated with the of evangelical love for men and meets the numerous demands of con-

temporary Christians.

For example, he sees in God the source of life and the Father of all men, and the world as the house of the Heavenly Father. And hath made of one blood all nations of men for to dwell on all the face of the earth. And this is not a bold statement of fact, he said, and must not become a dead letter or a pious formula, but must be an idea expressing a definite aspiration. This Biblical truth demands immediate and indefatigable actions and must be implemented here on earth.

Christ our Saviour, Dr. Hewlett Johnson wrote, denounced the immorality of racial discrimination existing then. There were many widows in Israel, Jesus Christ said, but Elias was sent only to the widow in Sidon. There were also many lepers in Israel, but Elisha healed only the Syrian. The Samaritan, who belonged to a different race and religion, expressed in practice the community of men, having shared material articles of our daily life with the wounded man. There on the road, the community of men was cemented with the aid of material things-oil, wine and an inn. Racial discrimination is incompatible with God's will to create a world family and implement the idea of the Kingdom of Heaven. It is the community of men that makes us recognize a brother in each and every man. The Parable of the Good Samaritan shows that the idea of man's sonship to God and the brotherhood of men is acceptable to all, irrespective of any differences in race, nationality or faith. The Saviour was concerned for the sick and the hungry and taught that He would judge each one of us not by the beauty and loftiness of our thoughts, but by what we do for men's well-being, to satisfy men's hunger and need every-

A characteristic feature of Jesus-Christ's approach to people, both men and women, was His deep belief in the latent ability inherent in the most ordinary and, seemingly, simple people, which could produce amazing results granted favourable conditions.

Christ our Saviour, the Founder of our Faith, had never regarded this world with contempt for its materiality.

He never urged us to flee from it. Christianity believes in its ability to control matter precisely because it does not reject the existence of matter, nor does it ignore it. God gave us eyes to behold the beauty spread in the world. And the Saviour took the simplest phenomena in life and revealed their beauty and meaning. He was interested in men's ordinary pursuits, children's games, the blossoming of lilies and the singing of birds. He took the most ordinary and widespread deeds of men, recounted them as parables inviting His listeners to fathom their spiritual meaning.

From time to time we manage to get glimpses, in the wider sphere of our life experience, of the Great Mystery of Being, Which we call God, Who is the essence of all life's phenomena, and for a second the darkness of ignorance that engulfs us is illuminated. We constantly come in contact with acts of Providence in life, with great men, who express, through their deeds, this or that facet of the Great Being, i. e. God, Who is the essence of all life and all worlds. They are the living voices of the Great, the Unseen, which expr the beauty, the truth or nobleness

life's principles.

If within the sphere of human re tions we love our brother, then we on our way to the Essence, to G A religious person is one who respe human personality and desires to p mote the brotherhood of men. Such person is on the right path towards cognition of the Essence and love it, the love for God. The New Testame says that the correct path to God p ses through the heart of man.

of Can These are some aspects Hewlett Johnson's theologic Dr.

views.

Dr. Hewlett Johnson has pass through his long earthly life precis by this Christian path of love for G and we believe that he has now reach the perfect knowledge of faith and bl in the heavenly mansions of the God love, Whom he had served as a prifor 58 years.

Eternal and grateful memory to l

Hewlett Johnson!

KONSTANTIN KOMAR Docent of the M

The Christian View of the Ecological Problem

Sign of the Times

Immense achievements of science and technology alongside sharp socio-political crises and the reconstruction of traditional social structures constitute, perhaps, the main feature of our stormy and contradictory age; an age saturated with tragic conflicts, hopes and premonitions, and at the same time, a passionate striving of the nations towards universal peace and well-being.

On the road to this goal, laid by the predisposition of the two preceding centuries, it is precisely to scientific knowledge with its technical application that the role of panacea is ascribed in the struggle against hunger, disease, ignorance and the natural calamities which menace the life of man.

Science, too, is looked to with hope as being capable of solving the task of creating the best possible organization of humanity or social order, of prom ing the development of industry, ag culture, and the utilization of natu resources and of building up defence capacity of the nations. should also be noted that the treme dous scientific achievements in vario fields strengthen ever more faith in t might of scientific knowledge.

But, however positive is the role scientific and technological progre in the development of industry and all spheres of world economy, there the reverse side of the medal as it we which bears in large letters the wor "Ecological Problem" of our time. The problem, striking in its unexpectedne and global dimension, proclaims presence with a whole complex of privations, sufferings and hardshi that confront mankind as a result the shortsighted, thoughtless and rapa ous exploitation of the natural environment which responds to such treatby the impoverishment of resouritally necessary to man and the gement of its functions and proceso beneficial to man. The tragedy esituation is made that much more ous by the fact that the mistakes errors committed by one generation to be paid for dearly by subsegenerations. The egotistical prin-"après nous le déluge" is becomveritable curse for the descendants e "men of affairs" who in their seemed so successful.

this taken together with the tic danger of the devastation of clanet by a nuclear war is part of ecological problem, and one can be understand why this problem received by the Christian mind as nacing sign of the times, the intertion of which is becoming an urgent

for the thinking believer.

The Price of Scientific and Technological Achievements

en one sees the diseases, injuries death inflicted upon our environand upon human beings by induurbanization and transport and in all by man's technical activities, impossible to prevent oneself from ing of the high price which modern alist society pays for the so-called sof civilization.

e overcoming of time and distance the help of various kinds of transshould be regarded as one of the est achievements of science and ology. Speed shortens distances saves time which is of enormous trance in the life of modern so-But for the use of high-speed portation society pays annually

tens of thousands of deaths and teds of thousands of accidents on nobile, railway and air routes. while transport facilities of every continue to be improved with every and speed increases, reaching sunic and cosmic dimensions. True, and methods of protection st traffic accidents are, invabelatedly, perfected, but never-

s the speed of transport continues weigh the value of human life.

s is only one, the more obvious

side of the problem. There are other sides: the pollution of the air in towns by the poisonous exhaust fumes of millions of automobile motors and the psychic effect of their depressing noise on people, the constantly increasing consumption of atmospheric oxygen by industry and transport which threatens to outpace its natural renewal! One can continue indefinitely this list of the side-effects of man's "victory" over time and distance, but we hope that what has been said is enough to make one ponder on the ambiguity of that "victory"

All the economic activity of mankind is marked with contradictions, with a life-and-death struggle. The numerical growth of mankind, accompanied by increasing consumption, entails increased production of all kinds of goods and, consequently, continual development of industry with the help of science and technology. Industry, in its turn, consuming as it does, an enormous amount of natural resources, of raw material and energy, not only exhausts those resources, but also pollutes our environment with industrial waste which upsets the balance in the natural biolo-

gical systems.

The population growth, in combination with the fact that one third the population is starving and another third is undernourished, makes it not only imperative that increasing areas be put under agricultural crops but also that agricultural productivity be increased, which-not as a last resort—is achieved by the use of poisonous chemicals. But while making easier the preservation of crops and their harvesting, these chemicals cause damage: killing both considerable harmful and useful insects, and also wild animals, birds and fish. Moreover, the harmful substances are stored up in grains of wheat, rye, barley other cereals, and through them, in the human body, and, as one scientist writes, "so far it has not yet been determined what this accumulation will lead to."

Having penetrated the secrets of matter, science has discovered in it a practically inexhaustible source of atomic energy which, in the words of the famous physicist Max Born: Contains

simultaneously a terrible menace and a scintillating hope—the menace of the self-annihilation of the race of man, and the hope for a paradise on earth (My Life and Views [Russ.], Moscow, 1973, p. 47). And indeed this discovery was used first of all for military purposes. The military effect of the first two atomic bombs has been proved in the unforgettable tragedy of two Japanese cities. And since then this new weapon has been brought to such a murderous perfection that the nations possessing it were compelled to start negotiations on its limitation and banning. Despite this, however, other countries continue perfecting this terrible weapon notwithstanding the fact that testing it in the atmosphere has a pernicious influence on our environment and on human beings on a global scale. Can we escape, in view of these facts, an even greater increase in the radioactivity of the atmosphere and the genetic consequences, and is there any hope remaining that nuclear war will not become a reality?

It is true that for many years now such a war has been opposed—and not without success-by world public opinion, by the struggle of the people to strengthen peace, and for social justice. It is also true that the harmful effects of scientific and technological impact on nature and man can be lessened by economic foresight, by introducing laws in defence of nature, and by regenerative measures; all of which is actually being done, though on a limited scale and very much belatedly. But so long as the environment continues to be exhausted and to suffer under man's influence, and so long as the threat of a nuclear war exists, the lawful question to ask is why do scientific and technological victories over nature so frequently turn out to be our defeats? What is the explanation for seemingly hopeless contradiction?

To a Christian mind all these disasters suffered by nature and connected in one way or another with the scientific, technological and economic activities of man, and from which man himself suffers, are primarily caused by the distortion of the moral basis of the dominion over nature which was granted to man at the beginning.

The Moral Principle of Dominion

However far we look into the pr it is impossible to find in it a m profound basis of man's dominion de nature than that which is given in two narratives of the Genesis about: creation of the world and man: God said, Let us make man in image, after our likeness: and let th have dominion over the fish of the s and over the fowl of the air, and o the cattle, and over all the earth, a over every creeping thing that creep upon the earth. So God created m in his own image, in the image of C created he him; male and female cre ed he them. And God blessed them, a God said unto them, Be fruitful, a multiply, and replenish the earth, c subdue it: and have dominion over fish of the sea, and over the fowl of air, and over every living thing t moveth upon the earth (Gen 1. 26-2

"Subdue it and have dominion or the earth"—this truth of Divine Re lation was first recorded by the wri of the Genesis in those distant tir when the religious beliefs of all natio with the exception of his own, were bued with the feeling of dependence nature, when elements were deif and man accepted their mighty por over himself with no less obedie than the despotism of his chiefs rulers. But the Genesis speaks of a ferent dominion of man over nati The very solicitude with which ... Lord God planted a garden eastw in Eden; and there he put the n whom he had formed. And out of ground made the Lord God to gi every tree that is pleasant to the sign and good for food: for man to dr it and to keep it, his dwelling pla shows that the dominion granted 1 over nature must be like God's do nion over the world—not the desp arbitrary rule of a tyrant, but prince providence for the good of every cr ture.

While the concluding words of first chapter of the Genesis, and to saw every thing that he had made a behold, it was very good, are taken signifying the Creator's satisfact with the harmony and perfect exdiency of the cosmos brought into be

im in which man is in close comon with all other earthly beings, econd chapter of the Book descrinan as a free and reasonable be-"partaker of the Divine Plenitude" called upon to perfect the surroundworld. When man named the anihe proceeded from the cognizance eir being. That is why man is n dominion over nature on earth. eans that man, created in the image after the likeness of God was exd to ascend himself and to raise kind of creature with him to God. rding to St. Maximus the Confessor, first man was called upon to unite imself the totality of the created gs" and, having achieved a perfect with God, thus impart the state eification to every creature. Man to "join paradise with all the earth, is, bearing Paradise within himbecause of his constant communion God, he was to have turned the e of earth into a paradise" Lossky. The Mystical Theology of Eastern Church, Ch. 5).

us is clarified the moral loftiness an's dominion over nature: a cont solicitude for the welfare of every ted being, which is possible only there is love for every creature.

The Loss of Dominion and Its Restoration

us man, the crown of creation, to have entered the glory of his tor and bring to it the world creaty Him. But the first people did not the assignment. They were tempty the possibility, prompted from out, of becoming perfect as gods wing good and evil, without making ffort over their own moral deveent, by merely partaking of the foren fruit. In the words of one exethey "in fact wanted their life destiny to be determined not by selves but by external material es" and, departing from God, they eir own free will subjected themes to external nature.

is fall into sin, made worse by ustification (The woman whom gavest to be with me, she gave me tree, and I did eat... The serpent iled me, and I did eat), deprived

them of the food from the Tree of Life and led to sorrow, disease and death. The life of nature also lost its order and became hostile to man. Man's dominion gave way to the necessity of defending his existence against the mighty elements of nature and of fighting thorns also and thistles... In the sweat of thy face shalt thou eat bread (Gen. 3, 18-19).

But God did not abandon man as a helpless prey to evil, and through His promise of a Redeemer ("Woman's Seed") made so that the disorder caused by the Fall of man would serve the Divine order or the economy for the salvation of all people, whose very mortality will awaken in them repentance, that is, a capacity for new love.

Neither was God's blessing to have dominion over the whole earth taken from man, but after the Fall this dominion changed from the authentic in the Garden of Eden to a potential one on earth which now produced thorns also and thistles. Man had to conquer the earth and the whole of nature deranged by him, gradually, through toil, in a lengthy process of historical development along the chosen path of knowing good and evil.

Nature in the Natural Religions of Antiquity

The path chosen by the first people proved difficult and contradictory because of the enmity put by God between the serpent's seed and the Woman's Seed: ...it shall bruise thy head, and thou shalt bruise his heel (Gen. 3. 15)—thus God foretold of the struggle which is taking place in the history of mankind between the domain of life, truth and goodness and the domain of darkness, falsehood and every evil, with death for the latter, when God shall be all in all. This struggle started after the first people succumbed to the temptation of self-deification.

But at first this temptation chose as the sphere of its activity natural or pagan religions which arose among the primitive people because of man's inborn awareness of God, which had been obscured by Original Sin and the fall into the miseries of physical existence. For this reason their religious instinct tended towards deification of natural forces, either beneficial or deathly. Sacrifices, incantations and other rituals were aimed at appeasing the deified powers of nature for the benefit or at times, the harm of man. And not only to appease but through magic to dominate these forces. Further evolution of pagan religions led to the deification of individuals who possessed the might of power, thus concluding the vicious circle of human self-deification.

Christianity and Nature

Christianity was preceded by the Old Testament religion which served as its basis, and the attitude of this religion towards nature was quite different from that of the pagan people's. The Bible testifies that God, the Creator of heaven and earth, of man and of all the visible world, taught His people to live in concord with nature, observing nature's laws, protecting it from defilement and giving it rest on the Sabbatical day and year. The Psalter of King David glori-fies God as the Lord and King of nature which is full of obedience and praise for its Creator. There is no fear in the biblical descriptions of nature and its elements, but there is much wisdom in the admiration of its grandeur and beauty. The inspired descriptions of nature by the prophets are prototypes of its future transformation.

This view of nature was adopted by Christianity. In contrast to pagan religions which made man a slave to the powers of nature, either good or evil, Christianity discovered in him the ulcer of Original Sin, the root of the moral decay of antiquity, and brought salvation to man from sin and its consequences.

With the preaching of the Gospel the attitude of man to external nature underwent a change. Freedom from pagan fear of the forces of nature showed man the way towards conscious mastery of these forces through work and knowledge. This process was a slow and lengthy one because it was retarded by the social and economic forms of life which only gradually changed under the influence of Christianity. The beneficial role played by monastic communities of the Middle Ages in building up

the economies of the West at a till when the undeveloped Northern Eurobegan to be populated, is well know That was the time when monasteriwere centres simultaneously of spill tual and economic energy.

In Ancient Rus, too, the monasterie while disseminating spiritual enlighte ment, helped the population arour them to develop the forbidding natu of the North. Under their guidance the dense forests and marshes became fer ile fields and orchards. The historia Vasiliy Klyuchevsky wrote, "Thus t founders of the monasteries, fleeing from the temptations of the world ser ed the world's daily needs." And ho did they serve? By fasting and praye and by transforming primordial natu by farming as directed in the biblic Revelation that nature should ser man, and by Christian asceticism whi limited life's necessities to the ba minimum.

This ascetic orientation of monast economy, while not preventing improvement of its methods, helped achie the supremacy of spirit over flesh, over the nature of man which had been i jured by sin. Mastery over himse gave man power over external natu too, and this was not a power of egistical arbitrariness but the power love which disposed every creature be obedient to man, of which we fine examples in plenty in the lives of the Christian ascetics.

But as it spread among the popul tion, economic asceticism gradually to gan giving way to economic egotis which subsequently brought on the ecological problem.

Modern Civilization and Nature

When searching for the causes of the ecological problem of our time, or cannot ignore the origins of the modern civilization which brought it abound the boasts of its power over nature. From its place of origin this civilization is usually termed European, though has long since spread beyond the limit of Europe, established itself over the whole of the Western Hemisphere are is gradually spreading to all the motions of the earth, at any rate in

al, scientific and technological

opean civilization, arising out of caying vestiges of pagan Graecon culture, was most closely conin its development with the spre-Christianity in Europe, and deeply in the Renaissance, which retain the 16th century to the spirituspotism of the Western Church Reformation and humanism.

nterpoising freedom of the indiand of thought to ecclesiastical sality of Rome, the Reformation e the fountainhead of various seccurrents which subsequently I the Protestant branch of the ian world. A characteristic feature Protestant sects that spread the peoples of Northern Europe, ne adaptation of the Christian ne to their national spirit, and n's personal and social activities. tant thought began to regulate r efforts to set earthly life in In this respect Calvinism was atest importance. It took root British Isles in the form of Pum and its teachings of predeteron which furthered the developof personal energy and enterprise s advocation of thrift encouragrichment, its rejection of luxury versions in favour of useful and ble occupation, its regard sional work as a religious service, general orientation towards ecoprosperity-personal, social and al. It was Puritan moral disciabove all that became the spiriadle of the capitalist economy of id from whence it spread over all ope, conquered America and ped to other parts of the world thus ng European civilization to the

i world civilization.
In the very beginning the dynaIf capitalist development was deIf capitalist development in deve

cation in industry and other fields of economy and life, and this scientific and technological progress gradually widened man's control over his natural environment, control expressed mainly in the unrestricted use of its resources without considering the risk of exhausting these resources and, what is worse, of upsetting the balance between society and nature.

In the capitalist countries this development is determined by private ownership of the means of production and is therefore elemental, uncontrollable, and dependent on such variable factors as consumer demand, competition, fluctuation of prices, the general situation, and so forth. That is why for the industrial expansion of capitalism natural resources from the very beginning have been the object of greedy exploitation inspired only by the desire to achieve a financial-economic effect. Whereas in the Middle Ages the attitude of human society towards the natural environment was that of Christian asceticism with its sense of responsibility for creatures suffering through man and a religiously intelligent observation of the laws of nature, the epoch of capitalism introduced into economic development merciless rivalry and national competition which in turn brought about barbarous wars for sources of industrial raw material, for markets, and for economic and political supremacy. In this struggle between personal, national and state egotism man's power over nature became economic despotism devoid of moral incentives and therefore destructive both as tonature and man.

Such was the origin of the ecological problem which slowly ripened within European civilization itself the further it departed from Christian traditions. Concentration on material progress has led civilization to substitute the moral principles of dominion over nature with the slogan "multiply wealth" thus driving the whole of mankind to the brink of an ecological catastrophe.

Spread of Ecological Calamities

What has been said so far explains why the ecological problem confronted first of all and especially acutely the

industrially highly developed capitalist countries. Their industrial centres and cities were the first to be smothered in clouds of poisonous smog, and it was in those countries that the pollution of rivers and lakes and the coasts with industrial refuse has attained catastrophic dimensions. The extent of air pollution in the USA can be judged by the fact that the chimneys of their industrial enterprises and the exhaust pipes of motor vehicles on their highways discharge annually over 150 million tons of smoke and harmful

The biosphere over Western Europe fares no better. It is being destroyed by the industrial refuse of Britain, France, the Federal Republic of Germany, Belgium and other countries of old Europe. Of late years alarming information about the destructive consequences of scientific and technological progress to nature and man have been appearing in the Western press more frequently. "The Mediterranean is in an extremely bad state because of the pollution of its waters with industrial refuse, and products of the oil and chemical industries." "Lake Geneva, too thick for drinking purposes and too thin to be ploughed, suffers from the abuse of the industrial revolution." "The Rhine has been converted into a sewer for the plants and factories of the countries situated on its banks..." The same is written about other European rivers. The extermination of fish, and the lack of pure air and pure water as sideeffects of economic, scientific and technological progress are frequently the subject of articles and news stories, and the authors very often express their profound disenchantment.

ecological calamities spread to Asia as well. It is impossible to read without emotion about the catastrophic consequences of the poisoning of the soil, air and the water basins of Japan with the lethal refuse of the industries and transport facilities of that country. The poisonous substances, finding their way into human organism through the lungs and food, lead to terrible diseases and the death of many people, not to mention the violation of biological balance in the

natural environment.

Socialist countries find themselves a far better situation because they ha no private ownership of the means industrial production. Although th possess powerful industries, they can direct industrial development in su a way that it does not destroy the ed logical equilibrium between society a nature. Naturally they, too, have plen of difficulties which complicate t work of comprehensive planning of pr duction with unexpected and negati consequences. Nevertheless in the cou tries of socialism the ecological pr blem is fully solvable given sensit use of natural resources accompani by the restoration and preservation the natural environment.

But it is not so easy to resolve the problem on a global scale as can seen if only from the observance the dependence of everything alive our planet on the condition of its and water basins. Needless to say, the natural elements are absolutely ind ferent to state borders, therefore t ever-progressing pollution of the atm sphere and the world ocean perpetrat by the industries and transport system of all countries makes the ecologic problem an exceedingly complex of It is enough to mention that the fi layer of air (the troposphere) rou the earth is polluted with hundreds millions of tons of harmful substance annually, to understand how danger such pollution is to plant and anim life, let alone people.

And what about the present state the world ocean which we are customed to regard as a bottomle abyss and an inexhaustible store everything that man needs? No doubted before the self-regulation its inner processes, its ability not of to conceal within its depths but to p cess all kinds of refuse of human activi Therefore its waters continue to ceive a vast quantity of industrial a domestic waste, a considerable part which is poisonous, in a continuo stream that scientists compare to most copious river on our planet-Amazon (Teodor Oizerman, Histori Materialism and Ideology of "Tech logical" Pessimism, in "Questions Philosophy Magazine," 1973, is

No. 8).

now, when the pollution of the ocean threatens catastrophic reo its flora and fauna and, contly, to mankind, do we begin to the mortal danger which we are g with our own hands. Not so go vast numbers of containers nustard gas and radioactive byts of atomic reactors, a tremendantity of ammunition left over be Second World War, and seven to the times the population of th, were dumped into the ocean

waters of our planet (B. Lefevre. Ocean in Danger [Russ.], in "Za Rubezhom" Magazine, 1973, issue No. 21).

All this presents a gloomy prospect of an approaching ecological catastrophe the prevention of which can be achieved only in conditions of the peaceful coexistence and cooperation of all states and, better still, in the conditions of the elimination between them of all tension caused by mutual distrust, rivalry, and striving towards supremacy, and by their military potentials.

(To be continued)

Metropolitan ALEKSIY of Tallinn and Estonia

eaceful Coexistence: Tasks of Christians

ternational Commission of the Christic Conference held its second meeting Fourth ACPA, at the invitation of the cal Council of Churches in Hungary, January 17-20, 1974.

eeting was attended by over 50 memb-22 countries as well as by experts, and several representatives of CPC leades and of the Churches in Hungary.

articipants were heartily welcomed by br. Tibor Bartha, President of the Ecu-Council of Churches in Hungary.

nin theme of the Commission's session re Results of the Policy of Peaceful ce; the Tasks of Churches and Christi-

introduction, General Secretary of the Peace Conference, Dr. Karoly Tother) outlined the task of the current sesset International Commission.

an of the Commission, the Rev. s (FRG) analyzed the work done so a Commission and its sub-commissions. year, the Sub-Commission "Indochina" pan, "European Security" in the GDR, ment" in the FRG and the Sub-Com-United Nations" in New York. Onlying of the Sub-Commission "Middle med for last autumn in the Arab Re-Egypt, could not take place for underreasons.

r. H. Waris (Finland) read a report ain theme, in which he dwelt on the onditions for peaceful coexistence bashistorical experience of his country. Prof. Dr. K. Pröhle (Hungary) spoke in his co-report about the tasks of European Churches and Christians in the process of international détente. He stressed that Christians must learn to cooperate with people who, although not Christians, were desirous of promoting the welfare of mankind.

The elimination of the cold war, the emergence of a new type of international relations, the possibility of cooperation between states with differing social systems and, last but not least, the Conference on European Security and Cooperation, were all described as the results of the policy of peaceful coexistence.

The discussion centred round the tasks facing Christians and Churches posed by the dialectics of peaceful coexistence and the national-liberation struggle. The participants emphasized that Christians must assist in this struggle for justice through peaceful means, especially in creating an understanding of the spiritual foundation of the fight for liberation.

It was pointed out with sorrow that there were signs of renewing the cold war, and that there were also Christian circles trying to reverse the results gained in the process of détente. The participants expressed their determination to fight for peace by countering psychological warfare with theology.

Participating in the session from the Russian Orthodox Church were Aleksey Buyevsky, Vice-Chairman of the Commission, Hieromonk Iosif Pustoutov and Father Vasiliy Novinsky, members of the Commission.

ORTHODOX SISTER CHURCHES

New Dean of the Russian Podvorye in Sofi

rchpriest Arkadiy Tyshchuk of the Dormition Cathedral in Vladimir has been appointed the Moscow Patriarch's re-presentative with the Bulga-

rian Patriarch and Dean of the Russian Church Podvorve in Sofia by an ukase of Patriarch Pimen and the Holy Synod of the Russian Orthodox Church

of December 6, 1973.
Archpriest Arkadiy Tyshchuk left
Moscow for Sofia on December 15. Archimandrite Nestor, Dean of the Bulgarian Podvorye in Moscow, was among those who saw him off at the Sheremetievo Airport. That same day Archpriest Arkadiy arrived in Sofia and was met at the airport by Metropolitan Pankraty of Stara Zagora, Chairman of the Holy Synod Ecumenical Department of the Bulgarian Church, Archimandrite Dometian, General Secretary of the Holy Synod, and Archimandrite Mefodiy, Father Superior of the Rila Monastery and former dean of the Russian Podvorye in Sofia. Also present were Dimitr Todorov, Deputy Chairman of the Committee for Religious Affairs of the Bulgarian Orthodox Church and Other Religious Confessions under the PRB Ministry of Foreign Affairs and L. M. Eliseyev, the USSR Consul in Sofia.

On December 16, Archpriest Arkadiy Tyshchuk was received by His Holiness Patriarch Maksim of Bulgaria who expressed his satisfaction with the arrival a representative of the Russian Church to the post of Dean of the Russian Church Podvorye of St. Nicholas and bestowed upon him his patriarchal

blessing.

On December 18, Archpriest Arkadiy Tyshchuk paid a visit to the Committee for the Religious Affairs of the Bulgarian Orthodox Church and Other Religious Confessions where he was cordially received by its chairman, Mr. W

hail Kyuchukov.

The son of a priest, Archpriest Ar diy Tyshchuk was born on March 1931, in the village of Oirany, Viln Region, Lithuanian SSR. He ente the Minsk Theological Seminary

1949 after finishing secondary sch Arkadiy Tyshchuk was ordained o con early in 1953 and priest in Apri that same year by Archbishop Piti Sviridov of Minsk and Byelorussia. ter finishing the seminary, Father Ar diy Tyshchuk administered his past duties in the town of Klaipeda, Lith nian Diocese, and from 1957 he ser at the Cathedral of the Dormition Vladimir, Vladimir Diocese. All th years he continued his studies at extramural department of the Lening Theological Academy and gradua from it in 1965 with the degree of C didate of Theology which he recei "The Second Coming for his thesis Christ According to the First Epistle Apostle Paul to the Thessalonians the Second Epistle General of Apo Peter. Comparative Exegesis" wri under the supervision of the Chair the New Testament. That same Father Arkadiy became a postgradi at the Moscow Theological Academy 1966-69 he worked under obedience the Department of External Church lations and in 1966, he visited the I Land and Mt. Athos with a group the Russian Ortho pilgrims of Church.

By the decision of Patriarch Pi and the Holy Synod of February 1969, he was sent to the Rus Orthodox Mission in Japan and appo ed a cleric of the Patriarchal Pody in Tokyo where he stayed till 1971.

After his term of obedience in Ja ended, he resumed his ministry in Iral of the Dormition in Vladimir.

In brotherly love we congratulate

Father Arkadiy on his new appendent and wish him from the boton of our hearts God's help in his

noble service to enhance the traditional love of the two Sister Churches and to promote Bulgaro-Soviet friendship.

Archimandrite NESTOR, Dean of the Bulgarian Podvorye in Moscow

Metropolitan Dositheus of Suceava

onquered by the Emperor Trajan in A. D. 106 the area that is today called Romania was subsequently settled by migrants from various parts vast Roman Empire. The Romans ht with them the Latin language, eventually ousted the dialect of ocal inhabitants, the Daco-Getae. er thing that followed in the wake Roman colonists and legionaries thristianity, which was introduced nania very early.

s newly emergent cultural life, er, was soon to be overwhelmed waves of the great migrations. aco-Getae were compelled to leave and sought refuge in the Carpa-

Mountains.

en the stormy era of migrations ver, a Bulgarian kingdom was ished in the Balkans. Conquering orth Danubian lands, the Bulgabrought with them a Slavonic culwhich proved to be very stable and g. The population of the North oian regions was converted to n Christianity and for them h Slavonic became the language ture. The division of the Church in prought them into even closer conith the Slavonic peoples. Slavonic e had an immense impact on all and social aspects of their nic f life.

ing the calamitous struggle with arbarian invaders in the 14th centhe independent feudal states of chia and Moldova arose. But all cultural and spiritual forces durine early stages following their ence were directed towards repelthe conquerors and maintaining own political entity. This strugreflected in the national poetry dates back to the earliest times indoubtedly existed in the Roma-

nian language. Romanian national poetry of today retains many echoes of the past—references to features of national life, conceptions and mores which date back to the infancy of the Romanian people. Their epic poetry sheds considerable light on the life of the people in the past, on their struggle against the oppressors. Moreover far from merely reflecting the Christian faith, these works actually give information on religious leaders and those who combatted extraneous Catholic, Muslim and Lutheran influences.

During the 14th and 15th centuries the monastic life began to develop considerably and with it Slavonic literature and translation work. Printing made its appearance at the beginning of the 16th century and printshops began to be set up. From 1544 books were printed both in Romanian and Slavonic. In 1561 Deacon Coresi published the

Gospels.

During the 17th century the closest ties were cultivated with the Moscow State, especially with the South-West of Russia. The influence of the educated Russian monks did much to raise the Moldo-Wallachian culture. This period is notable for the number of outstanding Russian Orthodox Church figures who hailed from the Moldo-Wallachian area. Among them were Metropolitan Peter Mogila of Kiev, Pamvo Berynda and Nikola Milescu-Spafariy.

This period also coincided with the career of that remarkable ecclesiastic Metropolitan Varlaam of Moldova. Born into a poor peasant family, he entered the Sekul monastery when he was still very young. Here he studied the Greek, Latin and Slavonic languages, a fact which won him love and respect not only in his own country, but in Russia as well. After a visit to Kiev during which he made the acquaintance of Metropoli-

tan Peter Mogila and looked over his school and printshop, he returned to his homeland, and there, in 1641, with the help of voivode Vasiliy Luppu, he founded a school for teaching children Greek and Slavonic at the Monastery of the Three Hierarchs in the town of Iasi. At that time the Father Superior of this monastery was Sofroniy Pochatsky who was originally from Kiev Rus. It should be noted here that the Monastery of the Three Hierarchs in Iasi was built in 1639 with the assistance of Tsar Mikhail Fyodorovich.

It was Metropolitan Peter Mogila who played the most active role in setting up a printshop at the Monastery of the Three Hierarchs. Thanks to his help, in 1643, the first printed book was issued in the Romanian language. It was entitled "A Book of Sermons for Sundays" and in 1644 it was followed by another volume called "Seven Church Sacraments." The most notable work to be issued, in 1645, was "The Replies of Metropolitan Varlaam to the Calvinist

Catechism."
Cultural advancement during the 17th century gained much from the efforts of two outstanding hospodars Vasiliy Luppu of Moldova and Matfey Basarab of Wallachia. With their death cultural life fades but only to burst forth again with new strength after a short while. And this resurrection is bound up with the name of that remarkable Romanian Church figure, Metropolitan Dositheus of Moldova and Succeava.

Metropolitan Dositheus was very widely educated for a man of his background and the times he lived in. He knew several languages including Greek, Latin, Hebrew, Polish, Romanian, Church Slavonic and South-Russian (or Ukrainian).

Metropolitan Dositheus followed in the direct tradition of those who had long been endeavouring to bring the Romanian language into Church use and, indeed, it was he who brought this undertaking to a successful conclusion. In this feat he stands as the successor to Vasiliy Luppu in Moldova. Although it is known that he lived part of his life in South-West Russia, we have no exact information as to the year of his birth (between 1625 and 1630) or as to his

family background and initial educational Around 1649 he was a monk at a Pobrat monastery in Moldova, where studied languages. In 1658 he is me tioned as Bishop of Husi and in 16 as Bishop of Romania, while in 167 under voivode Ducke-Vody he was mode Metropolitan of Moldova.

Metropolitan Dositheus' concern f the spreading of enlightenment led hi to appeal to Patriarch Ioakim of Mo cow for help in equipping a printsho In his letter he indicates the difficulti which compel him to seek this ass stance, namely that "book science he has died out and we have few peop who understand the literary language This letter was dispatched on A gust 15, 1679, and on December 16 the same year Metropolitan Dosither received a reply from Patriarch Ioaki and all that he had requested for the printshop. The "Prayer Book" which eventually issued in 1681 contains a acknowledgement indicating whose he was instrumental in its publication.

The metropolitan's relations wit Moscow did not end on this note. January 1684, along with the most ou standing members of the Moldavia clergy, he appealed to the tsars Pyo (later Peter the Great) and Ioann Al kseyevich for a dispatch of troops "ag inst the Arabs." Dositheus set off Moscow himself to present their case but he failed to reach his destination because there was a plague raging i the Ukraine at the time and Kiev wa in quarantine. On returning from Kie to Moldavia, he was subsequently force to leave his native land for a life wandering in Poland. He appealed more than once to tsars Pyotr and Ioan Alekseyevich and to Patriarch Ioaki for help in consolidating his Church.

The literary activities of Metropo itan Dositheus were both prolific an wide-ranging. His chief contribution were his translations into Moldavian an his publication of a number of books service books in particular. His effort in the field of secular literature werless significant

less significant.

His most outstanding opus was hirhyming Psalter. This unique work war printed in 1673, that is, several year before the appearance of Bishop Simeo of Polotsk's famous Psalter in 1680. The

of Dositheus is divided into nata, and each psalm is accomby a commentary. This book has widely popular. The Psalms weliar to young and old alike. Even present time the 46th Psalm is uring the Christmas service. printed under Metropolitan Do-

were a number of service books. arkable hagiographic work is the gue of Dositheus" or "Moldavian in." This great collection of lives represents a full and intehole and gives the synaxaria for ay of the year. The "Prologue" ompiled and printed between in 1686, long before the appearance the Lives of Saints by St. Despectively. Metropolitan of Rostov, who on it with odd interruptions up and only completed it after the of Metropolitan Dositheus.

83 Metropolitan Dositheus printcond edition of the liturgy. This en followed by the publication Paroemia" in Moldavian. On the eaf of this work there is a poem our of Patriarch Ioakim of Mositten by Metropolitan Dositheus Here is a literal translation of ated to "His Holiness, Lord Pa-Ioakim of the Royal City of

and All Russia":

charity is truly deserving of praise ven and on earth alike, ining forth from Moscow is a light heds long rays air renown under the sun: loly loakim, oly, royal and Christian city. The rappeals to his charity

rer appeals to his charity od conscience is well rewarded. o appealed to his holy person, e reacted favourably to our request: ial deed, we like as well. e shine forth in Heaven, O Lord, glorified along with the saints.

his time Moscow and Southussia were going through a difpriod of strife caused by the eccal reforms of Patriarch Nikon. Is sian Church community split camps. In the South-West of both education and religious life objected to the Polish Latin in-Catholicism affected many in rites. Following the union of aine to Russia, South Russian egan to pour into Moscow and

Catholic views on various ecclesiastical questions became widespread. In Moscow the two Greek scholars, the Likhud brothers, persuaded Patriarch Ioakim to give serious attention to these tenets. The questions of heresy, ritual and dogma agitated not only the clergy but the laity as well. Fiercest of all was the debate as to when the transubstantiation of the Holy Gifts takes place. Metropolitan Dositheus was undoubtedly kept informed about this issue because many of his works, translations and original articles revolved round problems of concern to the Russian Church community at that time. It was during this period, in 1688 that he published in Iasi the works of Archbishop Simeon of Thessalonica in Greek. It was this edition that served as the basis for the translation made in Moscow in 1686-88 on the instructions of Patriarch Ioakim.

In regard to the question of when transubstantiation occurs Patriarch Ioakim turned to Metropolitan Gedeon Chetvertinsky of Kiev and Bishop Lazar Baranovich requesting them to give him a proper reply. However, their delay in answering compelled him to send another letter to these hierarchs, as well as to Metropolitan Varlaam of Iasi, repeating his request. Metropolitan Varlaam appealed in turn to his friend, Metropolitan Dositheus, begging him to outline the views of the Holy Fathers of the Orthodox Church on this question.

Metropolitan Dositheus dispatched a reply to Metropolitan Varlaam in September 1690, just when this question was becoming very acute and Patriarch Ioakim was on the point of reproving the South Russians for their adherence to Western views. In his work Metropolitan Dositheus speaks of the place of worship, ecclesiastical vessels and the enrobement of the officiants. As for the question of the transubstantiation of the Holy Gifts he sets it forth according to the tenets of St. John Chrysostom, St. Basil the Great, St. James the Brother of our Lord, and Patriarch Germanus of Constantinople. "Everything in the world has a beginning, a middle and an end; everything is done in accordance with a definite law. And so does the Divine Liturgy follow a definite order. For it contains the image of His incarnation and life dedicated to our salvation,'

(MS. Kiev Cathedral of St. Sophia Collection, No. 161/38, pp. 588-98),—writes the author. All the events in the earthly life of Jesus Christ are recalled in the Liturgy of the Orthodox Church. "But now," continues Metropolitan Dositheus, "there are some who embarrass us by wanting to do harm by making certain changes, adding to the Symbol of Faith, violating the proper procedure, and in consecrating the Holy Gifts, omitting the invocation of the Holy Spirit" (ibid., pp. 588-98). "For it is the invocation of the Holy Spirit that effects the transubstantiation of the Holy Gifts, the bread and wine into the Body and Blood of our Lord and Saviour, Jesus Christ. But there are certain people who are concocting something new, having seen the Liturgy recently printed in Latin, which does not contain the invocation of the Holy Spirit. But the Lord will bring to light His Truth."

Metropolitan Dositheus informed Metropolitan Varlaam of the sources he used: "I translated, from the Greek, excerpts from the truthful and holy books of St. Germanus, Patriarch of Constantinople, and other Early Fathers, and also from the Apostles, for all who wish to see clearly" (ibid., p. 721).

The work of Metropolitan Dositheus is well-written and thorough. Everything he penned is relevent to the particular idea in hand and he keeps strictly to the point he is dealing with. He cites only the most essential from the works of the Holy Fathers and notes deviations in the Catholic and Uniate liturgies. He refrains from crude attacks against the Western Church. There is no polemical fervour in his writings, which was considered essential at that time and which is observable, for instance, in the works on the same question by Archbishop Afanasiy Lyubimov of Kholmogory (V. Veryuzhsky. "Afanasiy, Archbishop of Kholmogory. St. Petersburg, 1908, pp. 611-27) or in the articles by the Likhud brothers on similar topics.

Here is what Metropolitan Dositheus writes: "And I saw with my humble eyes the Liturgy newly printed after the Holy Father, St. John Chrysostom, and put out by a Roman press in Russian and in Sarmatian without a proskomede but with an addition to the Creed 'and from the Son,' and there was no invocation

of the Holy Spirit after this receive an eat.' I was surprised that this was and I quote here evidences from Greetexts which speak against these additions and omissions. May the Lord Greetext strength and power to His Orth dox people and may He be blessed frever and ever. Amen.

"May the Holy Fathers bless me, we ched and humble Dositheus, and forgi

me a sinner."

Metropolitan Dositheus also translated 35 sermons of St. John Chrysosto for the tsars Pyotr and Ioann Aleks yevich. The translation was sent to the in 1693 with the following dedicatio "I present you with this holy book. At I beg you to accept this humble work mine and expand printing to the eter al glory and benefit of holy Christic Orthodoxy. A most humble servant this holy kingdom, Metropolitan Dositeus of Suceava, prostrates before you (MS. Moscow Synodal Library Colletion, No. 446, p. 6).

The writings of Metropolitan Dostheus were of great importance, especially in Kiev, where there were few whenew Greek at that time. Thus in ord to reply to Patriarch Ioakim's repeated demand, Metropolitan Varlaam of laturned to Metropolitan Dositheus felucidation. For the latter's authority questions of dogma and liturgical serice was beyond doubt and he was acceptly engaged in translating from the Greek and publishing the liturgic

works of the Fathers.

A diligent pupil and then humble a industrious monk, Dositheus soon sto out amongst those around him, become ing first a bishop, and then a metropo tan. When he was forced to abandon h see, and suffer the woes of poverty a adversity, he could have gone over the Uniates and saved himself from p vation. But neither misfortune, humil tion nor abuse could break his firm w and spirit. Even when he was cut from ecclesiastical administration, continued to dream of freedom for l people and to write even more proli cally and energetically "for the bene of Orthodoxy," undaunted by the three of his enemies. Ever aware of his lo duty, he remained true all his life to monastic vows of humility and obe ence.

iarch Ioakim of Moscow and All highly appraised the works of olitan Dositheus and in his letcompared his wisdom with that es and his sageness with that of on.

is a brief description of his ality as seen by his contempora-The translator of this sacred book holy and blessed Dositheus, the ox Metropolitan of Suceava. Maple have said fine things about low he never abandoned the rethe martyr St. John the New of a, and lived with these holy reto his own blessed end, toiling ing the Lord's works to the glory Holy Name and in affirmation y, to which his sacred books are mony, he slumbers in peace in the vith the relics of the martyr for he enjoys the glory of commuith the saints in Heaven. Remember, O Lord, the soul of Thy servant, the blessed Metropolitan Dositheus who laboured for the sacred and divine cause, and revealed to us God's great gift of salvation, which we shall honour and carry out and from now on we shall understand the true ways of God, which previously we did not see, and so grant him eternal repose along with the saints in Thy Heavenly Kingdom. And through his holy prayers have mercy upon us for Thou art good and lovest mankind."

Metropolitan Dositheus was Metropolitan of Moldova and Suceava twice: from 1671 to 1673 and from 1675 to 1691. He was then appointed Metropolitan of Azov when that city was captured in 1702. He died in 1711 in Moscow, having travelled there from Azov on the eve of Peter the Great's Prut campaign.

Archpriest F. ABRAMOV, Candidate of Theology

NEWS IN BRIEF

thurch of Alexandria. The Holy Synod of iarchate of Alexandria has appointed a tropolitan for Irinopol—the former Vicar frumenty. Three African bishops have also pointed: Ruben Spartas (Vicar of Uganda), una (Vicar of Kenya) and Theodore ma (Vicar of Tanzania). Father Spartas has a head of the Orthodox community since of the Nankiyama studied theology in and at Oxford. The east African parishes ently the most numerous in the Patriar-Alexandria.

the Greek Orthodox Bishop of Cairo, title "Babylonian," by the Holy Synod afriarchate of Alexandria. Father Peter many years vicar-general and preacher in son Diocese in Central Greece; he was a in Great Britain and has worked at the centre of the Constantinople Patriarchate. he moved to the Patriarchate of Alehe has been a priest in Jibuti and supert dean in Cairo. He is the author of many a theology published in the journal of the ian Patriarchate "Ekklisiastikos Pharos."

hurch of Serbia. In 1973, the Church of narked the 20th anniversary of the reof the Zavala monastery dedicated to entation of the Blessed Virgin in the Temple. The monastery, founded in the 14-15th century is situated in the village of Zavala, not far from the so-called Popov field. A great number of service books have been transcribed at the monastery. The 17th century frescoes are quite well preserved. In 1941 the ustashi* sacked the monastery and murdered its Father Superior, Hegumen Ilarion. It stood empty until 1953 when it was restored by the present superior, Hegumen Evstratiy Petkovich ("The Orthodox Missionary," 1973).

"The Great Typicon," which was compiled by Archpriest Vasiliy Nikolayevich, has been published by the Serbian Patriarchate. The book has 24 chapters and 267 pages. Explanations are given in Serbian and the Church service texts are in Church Slavonic.

The Church of Romania. In 1973, the Church of Romania published a book by Prov. A. Moisiu, a priest of the Romanian Orthodox Church. It was a review of the life and works of Vladimir Lossky for the fifteenth anniversary of the death of "this great thinker in contemporary Orthodoxy." The work also came out in Yugoslavia in a translation by Bishop Vissarion of Banat.

The Church of Bulgaria. In a speech to the 9th National Congress in Defence of Peace, His Holiness Patriarch Maksim of Bulgaria said that "the Bulgarian Orthodox Church has never set

^{*} Serbo-Croation fascist terrorists.

herself apart from her people. She has rejoiced in their happiness and suffered their torments... History bears witness to this... Our people are vigilant guardians of peace, and our Church has taken this same road with them."

The Church of Hellas. From June 10 to 12, 1973, the Orthodox centre in Pendeli Monastery was the scene of a meeting between Orthodox and Roman Catholic professors of theological faculties and institutes whose main topic was the Sacrament of Holy Orders. The following papers were read: Organization of the Early Church; Importance of the Order of Consecration in the Orthodox and Roman Catholic Churches (history and present-day practice); The Nomocanon on the Sacrament of Holy Orders; The Dogmatic Basis of the Sacrament of Holy Orders; The Priest and the Present Day ("Episkepsis," 1973, No. 78).

In 1973 the Holy Synod of the Church of Hellas decreed to commemorate the 1600th anniversary of the death of a great Father of the Church, famous theologian, defender of Orthodoxy and inspirer of the First Ecumenical Council—St. Athanasius the Great.

Another big event celebrated by the Church was the 1500th anniversary of the death of St. Eutychius the Great, a well-known hermit who lived in the desert between Jerusalem and the Dead Sea and who founded many monasteries and the famous laura which still bears his name. St. Eutychius the Great is a shining example of zealous service to God and the people.

The Orthodox Church of Poland. On June 12, 1973, a meeting of the Holy Synod was held in Warsaw under the chairmanship of His Beatitude Metropolitan Vasiliy of Warsaw and All Poland. The meeting adopted a resolution to give "allround support to the position of His Beatitude Archbishop Makarios of Cyprus in regard to the uncanonical attack on him by three metropolitans of the Cyprian Orthodox Church; to pray zealously for a successful solution of the difficult problems, and an end to the sorrowful trials that have befallen His Beatitude Archbishop Maka-

rios as Head of the Local Orthodox Church President of the Republic of Cyprus."

A conference of pastors and theologians held on June 25-26, 1973, in the cloister of Onuphrius. On the first day of the confere the superintendent dean of Kainuvsky Church trict, Archpriest Antoniy Devyatovsky read a per entitled: "The Sacrament of Holy Unchic The theme of the paper gave rise to a great m questions and speeches from the audier Amongst those who took part in the discuss were His Beatitude Metropolitan Vasiliy, Bis Nikanor of Byelostok and Gdansk, Protopres ter V. Rafalsky, the Rector of the Warsaw Theogical Seminary.

On the second day Hegumen Simon Romand director of the Metropolitanate Chancellery, a paper entitled: "The Christian Peace Corence—Its History, Aims and Tasks." The speceminded those present that the aim of CPC understandable and dear to all Christians its achievement a vital necessity. Then His littude Metropolitan Vasiliy and Bishop Nike spoke of their interesting recollections from assemblies ("Church Herald," 1973, Nosand 11).

The Autocephalous Orthodox Church in A rica. Metropolitan Vladimir Nagossky, for Primate of the Japanese Orthodox Church, been appointed Archbishop of Berkley and Cornia.

The Holy Synod has also confirmed the pointment of Bishop Dmitri Royster as the Bis of Hartford and New England; he was elected the clergy and laity of his diocese. Right ferend Dmitri was formerly the Bishop of Wington.

The Autonomous Church of Finland. A Swedish translation of the Liturgy of St. Chrysostom has come out in Stockholm. Metro litan loann of Helsingfors worked in coopera with Tito Kolliander, Th. D., in producing new version. The first Swedish translation of Orthodox liturgy appeared in 1881.

+++++++

The Historical Ties of the Russian and Ethiopian Churches

or information on relations between the Russian and Ethiopian Churches in the pre-Revolutionary period we can only refer back to historidiscientific research, records of ontacts and reports of social ties. In these were sufficient to ensure establishment of truly fruitful clinks. Indeed, they have culmination our own day in the visit of oliness the Patriarch of Moscow all Russia to Ethiopia, which to be one of the most significant reentous events of our times.

to the reign of Peter the Great, w Russ knew very little about ia. Of course the famous narraom the Acts of the Apostles which ts how Deacon Philip baptized of Ethiopia, an eunuch of great ity under Candace, queen of the ians who had the charge of all asure, and had come to Jerusaor to worship (Acts 8, 26-39) t this country within the realm of ssian people's Christian conceput their idea of the place remainue. Nor was any more precise inon forthcoming from Graeco-Bysources which sometimes gave a its rightful location (as in ian Topography" by Kosma Indiand sometimes made it out to of India (as in the "Chronicle" rgiy Amartol). There are no ref relations between Ethiopia and at that time or of contacts be-Church representatives.

mation on Ethiopia became betstantiated during the reign of he Great. A translation made at of the 17th century of the "Cos-

South, is a vast and populous country. Its people adhere to the pious faith of the Old Testament. It has a patriarch and bishops and there are many monasteries and monks. The people are very dark from the heat of the sun. They have little grain and eat various vegetables. The earth is rich in gold and precious stones. The people are constantly at war with those of many adjacent countries and with the Turks." 1 Round about the same time the German scholar Hiob Ludolf (1643-1714) presented Prince V. V. Golitsyn with a manuscript copy of what was the first European historical study of Ethiopia. It was later published under the title Hiob Ludolf. "Historia Aethiopica, sive brevis et succinta descriptio Regni Habessinorum, quod vulgo male Presbyteri Ioannis vocatur." (Francofurti ad Moenum. 1681)². Peter the Great was apparently interested in this Christian country in Africa which Ludolf had described. The famous courtier of Peter the Great and ancestor of A. S. Pushkin, Hannibal, evidently hailed from the town of Logon, which stands on the river Mareb in the province of Tigre, North-East Ethiopia.2 The appearance of Hannibal's name in the pages of Russian history is evidence that under Peter the Great there were attempts to establish contacts between the two countries; although these efforts remained unrewarded until the 19th century, they were, nevertheless, of providential significance for Russian culture. One of their unforeseen consequences was the emergence of a great poetic talent, the great-grandson of "Peter the Great's blackamoor", Alexander Pushkin, who embo-

mography" by the Western writer Mercator (†1594), provided the Russian reader with the following details about

Ethiopia: "The Kingdom of Ethiopia, the second Ethiopia, which lies to the

icle describing divine service in the Church is printed in No. 4 of the Russian died the genius of both the Ethiopian

and Russian peoples.

During the 18th century Russian interest in Ethiopia grew. The Russian Ambassador to Persia Artemiy Volynsky was interested in political relations with Ethiopia and made appropriate representations to Peter the Great. Under Elizaveta Petrovna the role of intermediary in relations between Ethiopia and Russia fell to Patriarch Matthew of Alexandria who sent on to Petersburg copies of letters from the Ethiopian Negus Ijasu II (1739-1755) and his mother, Martha, and petitioned for a Russian embassy to be sent to Ethiopia in order to conclude an alliance with the only Christian state in Africa. These steps failed to lead to any significant political decisions but did have some influence on the study of Ethiopia in Russia. M. V. Lomonosov initiated scholarship in this field by contributing personally towards the preparation publication of an Ethiopian grammar. A copy of this work was later used by that highly renowned specialist in the field of Ethiopian studies, V. V. Bolotov, who was a professor at the St. Petersburg Theological Academy. 1 As can be seen from the previous reference to the intervention of the Alexandrian Patriarch, the Church was also involved in this growth of interest in Ethiopia. It was not fortuitous that when the "World Dictionary" was being brought out (it was first published in 1787) the government of Catherine the Great sent out official dispatches to the Patriarchs of Jerusalem and Antioch, requesting them to give translations of some 285 words in various Ethiopian dialects. 1 The appeal to the patriarchs could have been made through Church channels, that is, through the Holy Ruling Synod.

It was only in the 19th century that direct relations were established between the two states and these resulted in direct ties between the Russian Orthodox and the Ethiopian Churches. Working in Kharkov at that time, and later in St. Petersburg, was the young academician B. A. Dorn, a well-known orientalist who was absorbed in Ethiopian philology. The basis for his work was provided by the appearance in Russia of some Ethiopian manuscripts which had been collected by P. P. Dub-

rovsky, an official of the Russian bassy in Paris and the Georgian pri Avalov. The latter brought one Epian manuscript from a former E pian monastery in Palestine. These cuments were later supplemented by Ethiopian collection of K. Sukhtelen Russian Ambassador in Stockholm other writings brought straight i Ethiopia by Russian travellers. 1 In mid-19th century a Russian scien expedition under the leadership of I Kovalevsky (1847-48) which was en ged in geological, geographical ethnographical studies in the sout areas of the Sudan, also penetrated western regions of Ethic Although this expedition did not e into any relations with the Ethio authorities, it nevertheless had the fect of renewing Russian interest in Christian people of these areas. 2 It also around this time that that celeb ed scholar of the Orient, Archimano (later bishop) Porfiriy Uspensky (1 85) began his work in the Russian ' ological Mission in Jerusalem. This sion was a convenient place for mee Ethiopian pilgrims, who had no Ch representation of their own in Jer lem and frequently sought the hel the Russians who were well equippe assist them in the Holy Land. It here by the Holy Sepulchre that Most Reverend Porfiriy became th ughly convinced that the Coptic Et pian and other branches of Orthod the so-called Monophysites, were really heretical in their faith. This viction is reflected in the scien works of Bishop Porfiriy and his l ness correspondence with the Holy nod. It was confirmed still further result of the research carried ou Cairo by Archimandrite Porfiriy, was in direct contact with the Copts, der whose hegemony the Ethio Church was then. The first Rus churchman to do research work on hiopia, he never actually manage visit the country itself, although he voted considerable efforts to imp ing his knowledge of the dogma, litt customs and way of life of the Ethio Christians. He brought back to Ru with him an Ethiopian boy who christened Frumentius in honour of first Apostle of Ethiopia. The Most rend Porfiriy hoped to make him into missionary priest in order to promote a aim so dear to his heart of reuniting two Churches. It was also Bishop rfiriy who came up with the idea of tablishing a permanent Russian Theorical Mission in Ethiopia. Although a mission was never actually foundant the planning and preparation intended the dispatch of various ecclesiasal personnel to Ethiopia, which conued throughout the second half of the characteristic product the century.

At the end of the 1870s and beginig of the 1880s (in 1876 according to Krachkovsky), there were renewed empts on the part of Ethiopia to ablish diplomatic relations with Rus-. Through the Ethiopian monks in usalem and the Russian Consul F. Kozhevnikov Negus John II sent peror Alexander II a letter accompad by some gifts, which included a ge gold cross. 1 Unfortunately it is te difficult at the present time to se all the nuances of these relations, ch were apparently complicated by activities of the "Free Cossack" I. Ashinov who made three journeys Ethiopia. To this day his name still ings to the lips of those desirous of ing the seeds of dissension between powers which have long been sym-netic towards each other. Due to the rts of N. Ashinov, in 1888, an Ethio-1 delegation came to Kiev for the ceations in honour of the 900th annisary of the Christening of Russ. ong the members of this delegation the niece of Negus John II. At the vities the visitors read out a letter ressed to Metropolitan Platon of from the superior of the Abyssimonastery in Jerusalem, who wrote ng other things: "All Abyssinia ls her deep homage to her Russian hers and has long been desirous of ntaining spiritual and fraternal ties them."3 An ecclesiastical mission sent out to Ethiopia under the leahip of Archimandrite Paisiy but it no success. Like the journeys of nov, this mission took place at a when Ethiopia was going through ificult period in her history, when country was torn by internecine on the one hand and subjected to npts at colonization on the other,

as Italy, Britain and France strove not only to divide up the lands adjacent to the Ethiopian uplands but even to deprive the Ethiopian people of their independence. Public opinion in Russia was on the side of the Ethiopian people who were fighting for their freedom and independence. This stemmed from the indignation aroused in Russia at the Treaty of Uccialli which Negus Menelik II was compelled to conclude with the Italian invaders in 1889. This is evident from the presence of an Ethiopian Church delegation at the anniversary celebrations in Kiev in 1888. It is also clear from the fact that the same sympathies were unequivocally expressed in Russian support of Menelik II, a fighter for Ethiopian freedom and independence, even though he was no friend of John II. Thus without going into the details of the so-called Ashinov's mission, which is referred to sometimes as an adventurous undertaking completely unrelated to the policy of the Russian Empire 2 or, conversely, as a blatant demonstration of Russian imperialism, 4 it should be stated that the traditional sympathy of the Russian people for their Ethiopian fellow Christians prevailed above all this—the sort of sympathy which, shortly before this, had inspired them to shed their blood in Bulgaria for the freedom and independence of their Bulgarian brothers. This was the essence of the Russo-Ethiopian relations both under John II and under his successor Negus Menelik II who came to the throne in 1889. One of the members of N. I. Ashinov's last expedition, V. F. Mashkov, appeared at the court of Menelik II and received a cordial welcome from the emperor who proved to be interested in an alliance with Russia, and returned home with a letter to Emperor Alexander III.² V. F. Mashkov's second trip to Ethiopia took place in 1891. He was accompanied by Priestmonk Tikhon and reader Grigoriy, who had been sent by the Holy Synod to establish links Ethiopian Church. Unfortunately Church representatives never reached their destination. V. F. Mashkov and his colleague Marko Zlotychanin had a meeting with Menelik II who asked them to deliver a letter to Alexander III asking him to send military instructors

to Ethiopia.² As a result of the ensuing Russian assistance, on March 1, 1896, the Ethiopians won a brilliant victory over the Italian invaders at Aduwa.

It was around this time that Professor V. V. Bolotov (1854-1900) began his work in the field of Abyssinian studies. Having studied both Ethiopian languages, i. e. the Church Geez and the vernacular Amharic, he devoted himself to examining Ethiopian manuscripts elucidating Ethiopian history, and studying the history of dogmatic movements. Far from merely confining himself to the walls of his study, he entered into personal contact with people who had been in Ethiopia, like N. I. Ashinov and, later, A. K. Bulatovich, an officer of the Hussars. A number of Bolotov's works in this field have retained their significance right up to the present time, while, in his own day, his scholarship lent considerable support to the efforts of the Church to establish relations with Ethiopian Christians. Apparently it was partly through his influence that the Holy Synod assigned Archimandrite Efrem (Dr. Netsvetayev in the secular world) to the expedition of the Russian explorer A. V. Eliseyev, which set off for Ethiopia in 1894. Another member of the party was N. S. Leontyev, who was later to play an eminent role in Ethiopian political life. Although it was in actual fact organized by the Geographical Society the expedition was received in Ethiopia as an "ecclesiastical mission", this was due to the presence of Archimandrite Efrem. It was evidently as a result of this visit that in 1895 Menelik II dispatched a diplomatic mission to Russia. Among its members were two princes, a secretarycum-interpreter and a bishop; the latter was given a ceremonial welcome in the Lavra of Alexander Nevsky in St. Petersburg. 2

Church relations continued to develop little by little. The most eminent theologians such as V. V. Bolotov warned against the inadvisability of haste in reuniting the two Churches without adequate preparation. During the Italo-Ethiopian war of 1896, the Russian Red Cross Society sent out to Ethiopia a field hospital headed by General N. K. Shvedov. Among its staff of 61 was Priestmonk Aleksandr who was in

charge of a hospital chapel. Also signed to the hospital was Lieuter A. K. Bulatovich, who later became explorer of Ethiopia and took par expeditions organized by Emperor nelik II. In order to avoid exacerbat in Church relations like those that occurred in 1895 when rumours spi from abroad about the dispatch Russian theological mission car alarm amongst some of the clergy people of Northern Ethiopia, the I sian Orthodox Church did not ser special mission to Ethiopia. Her ac ties were confined to assistance in plying sacred utensils, vestments, and odd clergymen serving in med institutions. Meanwhile in Russia self research into Ethiopian relig culture continued unabated. One fig who worked in the field of Abyssin studies from 1900 on was Academi Dr. B. A. Turayev. His first major v "The Horologion of the Ethio Church" won the praise of V. V. B tov who thereby passed on the bato Abyssinian studies to his colleague. Turayev proved a worthy successor continued work in this field up to when his efforts to improve the sians' understanding of their Ethio friends, culminated in the publication the brilliant article "Russia and Christian East". 5

In order to gain a full idea of Ru Ethiopian relations during the pre volutionary period we must refer to the most important events that behind them. The Russian Red C brigade continued its operation Ethiopia into 1897 and then returne St. Petersburg. One of its mem Lieutenant A. K. Bulatovich, asked mission from the Russian governme spend several months travelling re Ethiopia. 6 At the end of 1897 an o al diplomatic mission was dispatche Ethiopia headed by P. M. Vlasov, was entrusted with the task of hel Menelik II to annex certain border ritories by military and technical sultations and also to organize the dical service in the Ethiopian army. mission stayed until 1900 and tw its members were sent out with troops of Menelik II: Colonel L. K tamonov with one army and Lieute A. K. Bulatovich with another. 7 M service in the field hospital was put o order and at the same time Mene-II laid the foundation for a permait Russian hospital. The year 1899 w an Ethiopian expedition to Lake dolph under the leadership of N. S.

In 1902 a permanent Russian Emssy was established in Ethiopia under N. Lishev and a permanent Russian ff was attached to it to run the hosal. In 1903-04 a team of Russian minengineers went out at the Ethiopian peror's request to prospect for gold posits. Between 1905 and 1913 phyians B. V. Vladykin and A. I. Kokhovsky worked in Ethiopia at the vly built hospital, and the artist Seov took a trip round the country. In 3 the Russian Academy of Sciences t out two of its fellows N. L. Sverov and N. N. Gumilyov who collectrich specimens in Ethiopia for the klukho-Maklay Ethnographical Mum in St. Petersburg² (or Petrograd it was called from 1914). Further reons between the two countries were errupted by the First World War, the volution in Russia and events in iopia herself which were once again eatening the freedom and indepenice of this state.

Thus in the pre-Revolutionary period tions between the Russian and iopian Churches were closely bound with state relations between the two

ntries.

n spite of the rift in State and rch relations which occurred after Great October Socialist Revolution, rest in Ethiopia remained strong ong members of the scientific and eciastical communities. Thus in the d of Abyssinian studies Dr. B. A. Tuev found a worthy successor in Krachkovsky, whose works are in this article. He investigated, for nple, the documents bound up with history of that famous saint of the opian Church, Takla Haymonot. The -1930s witnessed the initiation of stematic research into the Amharic guage by N. V. Yushmanov. In the s 1926-27 a Soviet botanical expen studied the wheat strains ssinia. During the grim days of struggle against the Italian fascist ders (1930-40) the sympathies of

the Soviet people were consistently on the side of the suffering Ethiopians and their national heroes, in particular, their Emperor Haile Selassie I. It is significant that the Ethiopians also remained faithful to their traditional friendship with Russia and were careful to preserve everything that remained from the Russian presence in their country: the embassy building, the hospital, the name of the street in Addis Abaha, and, most important of all, the old relationship of friendship and mutual respect. After the liberation of Ethiopia from Italian occupation in 1944, official relations with the Soviet Union were restored. In 1947, at the request of Emperor Haile Selassie I, a staff of Russian doctors was sent out to the hospital in Addis Ababa. This hospital, which now bears the name of an Ethiopian resistance hero is still functioning successfully and continuing that service to the Ethiopian people which it began at the end of the last century. In 1959 Emperor Haile Selassie came to the USSR on an official visit. This led to the participation of Soviet specialists in the construction of an oil refinery in Assab which was begun in 1961 and completed in 1967. A technical college was built in the city of Bahr Dar and handed over to Ethiopia as a gift from the USSR. And finally, the recent short visit of Emperor Haile Selassie I to the Soviet Union in December 1973 resulted in the further strengthening of cooperation between Ethiopia and the USSR.

Ecclesiastical links with the Ethiopian Church were resumed in 1948 after the reestablishment of a Russian Orthodox Mission in Jerusalem. In accordance with the example set by the first head of the mission, Archimandrite (later bishop) Porfiriy Uspensky, close contacts were established with Ethiopian hierarchs and monks, who were either resident in the holy places or came as pilgrims to pay homage. This has promoted still closer relations between the Russian and Ethiopian Churches. shall now proceed to give a brief account of these relations with appropriate references to The Journal of the Moscow Patriarchate where fuller details are available to those interested.

From January 13 to February 4, 1959, a Church delegation led by the head of

the Russian Orthodox Mission in Jerusalem, Archimandrite Nikodim, (now Metropolitan of Leningrad and Novgorod) visited Ethiopia with the blessing of His Holiness Patriarch Aleksiy of Moscow and All Russia, in order to get acquainted with the current state of the Ethiopian Church, which was preparing that year to receive autocephalicity.9 In the same year the Emperor of Ethiopia made an official visit to Moscow. On July 12, His Holiness Patriarch Aleksiy of Moscow and All Russia received His Majesty at his residence and bestowed upon him the Russian Orthodox Church Order of St. Vladimir, First Class. Emperor Haile Selassie for his part invested His Holiness Patriarch Aleksiy with the Ethiopian Order of the Holy Trinity. August of the same year saw the arrival of an Ethiopian Church delegation headed by Metropolitan Abuna Theophilos of Harar (now His Holiness the Patriarch of Ethiopia). Their itinerary included Odessa, Leningrad and Moscow.10

The years 1959-61 witnessed the emergence of a new, independent Ethiopian Patriarchate which had received its autocephalicity from the Coptic Church of Alexandria. The Romanian professor Liviu Stan wrote an article on this entitled "A New Patriarchate—the Church of Ethiopia," which was published in a Russian translation in *The Journal of the Moscow Patriarchate*. 11

April 1962 saw the arrival in Ethiopia of Archpriest Pavel Sokolovsky who paid a visit to the Primate of the Ethiopian Church, Abuna Basilios with the blessing of the Russian Orthodox Church Supreme Authority. Archpriest Pavel Sokolovsky's article on his journey "Visiting the Christians of Africa" was published in the *JMP*. Also to appear on the pages of the magazine was an article by S. Preobrazhensky "The Ununited Ancient Eastern Churches," which also mentions the Ethiopian Church. 12

In 1964 unofficial theological conversations commenced between representatives of Chalcedonian and non-Chalcedonian Churches. These were held in four successive stages which took place respectively in Aarhus (1964), Bristol (1967), Geneva (1970) and Addis Ababa (1971). Here direct contacts became

possible between Russian and Ethiop theologians. Representing the Russ Orthodox Church in these unofficial d cussions were Prof. Archpriest Vita Borovoy, Prof. Archpriest Liveriy Vo nov and the author of this article.

In 1965 a Conference of Heads a Representatives of Ancient Orthod Churches took place in Addis Abal This was the first time in history the such a gathering had been held. It conference was successful as the coverage in The Journal of the Moscow Po

riarchate indicates. 13

In 1966 a Russian Orthodox Chur delegation headed by Archbishop A toniy of Minsk and Byelorussia visit Ethiopia during the course of a to round the countries of Africa. The fr ternal conversations between the repr sentatives of the Russian and Ethiopi Churches resulted in the arrival in I ningrad of some Ethiopian clergy w came to continue their education at t theological academy. Among them w Abba Degu, who now holds the his office of General Secretary of the Ho Synod of the Ethiopian Church and b ars the title Bishop Abuna Samuel Hosan and Zwai. He was the fir Ethiopian to receive the degree of Candidate of Theology at the Leningra academy. 14 In the same year, 1966, t Ethiopian Church sent a four-memb delegation to the USSR. The party vis ted Moscow, Leningrad, the Crimea as Echmiadzin'15.

Three years later a Russian Orthodo Church delegation headed by Metropo tan Nikodim of Leningrad and Novg rod, a member of the Holy Synod, m de a reciprocal visit to Ethiopia, while lasted from October 31 to November 1 1969. 16 During his stay in Ethiopia Meropolitan Nikodim spoke before the proposition of the University of Addis Abba. His paper was entitled "On the Question of Rapprochement between Chalcedonian and Non-Chalcedonia Theology in Regard to Their Interpretation of the Holy Fathers' Christologic Doctrine." 17

As part of the unofficial Geneva consultations between the Chalcedonia and Non-Chalcedonian theologians 1970, there was also an exchange opinions between representatives of the consultation of the consultat

sian Orthodox Church and of the

iopian Church 18.

n the occasion of the 24th Session the WCC Central and Executive amittees, which took place in Addis ba in January 1971, another Russian hodox Church delegation visited iopia under the leadership of Metrotan Nikodim of Leningrad and Novod.

nd on May 9, 1971, a Russian Orlox Church delegation headed by ropolitan Nikodim of Leningrad and gorod, a member of the Holy Sy-, attended the enthronization of His iness Patriarch Abuna Theophilos of Ethiopian Church 19. August 1971 the first session of the Inter-Orlox Theological Commission for Diae with the Ancient Eastern Chur-, which was held in Addis Ababa at invitation of the Ethiopian Emperor le Selassie I and His Holiness Patch Abuna Theophilos of the Ethio-Church. The Russian Orthodox rch participants in the Commissi--Bishop Pitirim of Volokolamsk, . Nikolay Zabolotsky and Grigoriy bey - were accorded the personal itality of His Holiness Abuna Theoos. Apropos of the session of the In-Orthodox Theological Commission, ctober 1971, the Holy Synod of the cow Patriarchate passed a special lution expressing gratitude for the iderate attention accorded the Rus-Orthodox Church delegation by Majesty Emperor Haile Selassie I His Holiness Patriarch Abuna philos. In the autumn, the Russian ch was honoured by a visit from epresentative of the Ethiopian Pathate, Most Reverend Abuna Peta participant in the work of the . He conveyed his greetings at one e formal assemblies of the Lenin-Theological Academy.

1972 the Education Committee unhe Holy Synod of the Moscow Pathate examined and approved a ramme compiled in the Leningrad logical Academy proposing a new ct for academic study — "The An-Eastern Churches." As a result istory, dogma, liturgics, customs life of the Ethiopian Church are ed at both the Moscow and Lenintheological academies along with

those of other Ancient Eastern Churches. This new subject implies more than a mere outline of various facts relevant to the programme. First and foremost it signifies the commencement of a dialogue on an academic level, one which it is particularly convenient to conduct in the Leningrad Theological Academy where a group of students from Ethiopia are presently studying. In joint collaboration with these students work was undertaken on a commentary on the "Statement of Faith" made by His Holiness Abuna Theophilos at his enthronization. This was subsequently published in The Journal of the Moscow Patriarchate along with the text of the "Statement" itself and a prefatory article about Abuna Theophilos by Docent Konstantin Komarov of the Moscow Theological Academy. (q. v. Prof. N. A. Zabolotsky "Statement of Faith Made by His Holiness Patriarch Abuna Theophilos of Ethiopia." JMP, 1972, No. 6, pp. 70-75; Docent K. M. Komarov. "His Holiness Patriarch Abuna Theophilos of the Ethiopian Church."

JMP, 1972, No. 6, pp. 68-69).

The awarding of higher degrees in theology to representatives of the Ancient Eastern Churches at the Leningrad Theological Academy is something completely new in the practice of the Russian Orthodox Church's theological education system. It indicates that our Church is making every possible effort to break down the ancient partition wall. By awarding such degrees to students from Ethiopia, the theological academy of the Moscow Patriarchate also demonstrates its constant sympathies for the Ethiopian Church, study of which began here long before the ecumenical era dawned. Apart from the award of a candidate's degree to Abba Degu, which has already been mentioned, the academy has conferred similar degrees upon Father Solomon, Deacon Marcos and Abba Habta. On February 16, 1973, a magisterial colloquy took place at the Leningrad Theological Academy and, as a result of this, for the first time in the history of Russian theological academies, the degree of Magister of Theology was conferred upon a representative of the Ethiopian Church, namely Archimandrite Habta Selassie Tesfa. Furthermore the Academy Council also decided that it was possible to award the archimandrite the degree of Doctor of Theology honoris causa in token of his personal services to the Russian Orthodox Church and in memory of this, the first colloquy in the history of Russian and Ethiopian Church relations (Docent Archpriest V. Soro-"Russian Orthodox Church Has Become a Second Mother to Us." JMP,

1973, No. 6, pp. 57-61). Among the events of all-Orthodox significance to take place in July and August of 1973, mention should be made of the session of the Joint Subcommittee of the Local Orthodox and Ancient Eastern Churches at the Greek Monastery of Pendeli. As a member of this subcommittee, the author of the present article had the opportunity during the meeting of continuing the constructive talks with the Ethiopian representatives - the Right Reverend Bishop Abuna Samuel and Prof. Rev. V. S. Samuel, the Dean of the Theological College in Addis Ababa.

Apart from what has been mentioned here, recent years have witnessed a constant exchange of greetings and dispatches between the heads and representatives of both Churches. Similarly there have been various meetings at diplomatic receptions between ecclesiastical dignitaries and representatives of the Ethiopian Embassy in the USSR.

Mention should also be made of the many instances of cooperation between Russian and Ethiopian Church representatives in the ecumenical sphere. It is with cordial warmth that we recall the name of the late Archbishop Petros of Gondar, a great ecumenist and the invariable participant in three Christian Peace Assemblies (1961, 1964 and 1968), who made several visits to the USSR and prepared the ground for the present rapprochement between the Russian and Éthiopian Churches.

The visit to Ethiopia by His Holiness Patriarch Pimen of Moscow and All Russia was a notable event, and its significance cannot be overestimated. For it has opened up a new stage in the development of relations between the Russian and Ethiopian Churches.

SOURCE MATERIALS

И. Ю. Крачковский. Б. А. Тураев и стианский Восток. Петроград, 1921.

К. И. Логачев. «Из истории русско-эф ских сношений». Машинопись, хранится в Л «Журнал Московской Патриархии» за 1 1973 гг.

Н. А. Заболотский. Древние Восточ Церкви. Курс лекций 1972/73 г.

«Прибавление к церковным ведомостям

1893 г. «Об Абиссинии», с. 431-438. «Прибавление к церковным ведомостям.

1895 г., с. 838 и 864. «Церковный вестник» за 1895 г., с. 1156.

Prof. NIKOLAY A. ZABOLOT

NOTES

¹ И. Ю. Крачковский. Введение в з

опскую филологию. Изд. ЛГУ, 1955.

² The reference is taken from information c piled at the request of the author through agency of K. I. Logachev q. v. the reference the research of D. N. Anuchin and K. O. Kas lova in Krachkovsky's work.1

³ Празднование 900-летия крещения рус го народа в Киеве. К. 1888, сс. 8, 54, 56,

⁴ Such are the tendentious conclusions dr in the articles and the book of Czeslaw Jesm q. v. Czeslaw Jesman "The Russians in Ethiop London, 1965.2

⁵ Сборник «Россия и союзники в борьбо

цивилизацию». М., 1916, с. 203-234.

⁶ А. К. Булатович. От Энтото до реки

ро. СПб., 1897 2.

7 А. К. Булатович. С войсками Мен ка II. СПб., 1900. М., 1973, Архив Географ ского общества СССР, разд. 98, оп. I, д. 17².

⁸ Н. Курмаков. От Индийского океа

границам Верхнего Судана. 1905.

⁹ М. А. Добрынин. У братьев-хрис Эфиопии. «ЖМП», 1959, № 4, с. 70-77, и Эф ская Церковь. «ЖМП», 1959, № 6, с. 77-80 № 7, с. 69-72. ¹⁰ А. Казем-Бек. К взаимоотношен

Русской и Эфиопской Церквей. «ЖМП»,

№ 10, c. 14-26.

¹¹ «ЖМП», 1961, № 4, с. 59-71; № 5, с. 6 ¹² «ЖМП», 1962, № 7, с. 71-77; 1962, c. 65-75.

¹³ Н. Заболотский. Проблема ¹³ Н. Заболотский. Проблема един Восточной Церкви. «ЖМП», 1965, № 5, с. 5 14 Прот. В. Рожков. Африканские встр

«ЖМП», 1966, № 7, с. 14-19.

15 Архиепископ Минский и Белорусский тоний. Делегация Эфиопской Церкви в Сском Союзе. «ЖМП», 1967, № 2, с. 17-21 ¹⁶ Г. Скобей. Поездка в Эфиопию, «Ж

1970, № 3, c. 47-56.

«ЖМП», 1970, № 4, с. 55-60.

¹⁸ Н. Заболотский. К диалогу с н кидонскими Церквами Востока. «ЖМП», № 1, c. 52-58.

19 «ЖМП», 1971, № 5, с. 2-3.

Ecumenical Prayer on Christian Unity

n ecumenical prayer service on istian unity conducted by represenves of the Armenian Apostolic rch, the All-Union Council of Evancal Christian Baptists, the Roman holic Church, and the Russian Orlox Church was held in the MTA rch of the Protecting Veil in the nity-St. Sergius Lavra.

part from Metropolitan Yuvenaliy Tula and Belev, Chairman of the artment of External Church Relas, the ecumenical prayer was said on behalf of the Orthodox Churchabishop Vladimir of Dmitroy, Recof the Moscow Theological Acade-and Professor Archpriest Vitaliy ovoy; the Roman Catholic Church ner Stanislav Majeika, Dean of the Louis Church in Moscow; the Arian Church - Bishop Parkev; the tists — Brother I. M. Orlov and ther V. G. Kulikov. Professors, irers, and students of the academy seminary attended the service.

the Order of Prayers for 1974 compiled jointly by the World Council of Churches and the Roman Catholic Church. Archbishop Vladimir of Dmitrov delivered a sermon. After the Lord's Prayer said all together by the participants in the service, Brother I. M. Orlov, Rev. Stanislav Majeika, Bishop Parkev, and Metropolitan Yuvenaliy blessed the worshippers.

On January 22, 1974, an ecumenical prayer service was held in the prayerhouse of the All-Union Council of Evangelical Christian Baptists in Moscow. Representatives of various Christian confessions took part in the service which was led by the Vice-Chairman of the AUCECB Rev. M. Y. Zhidkov of the Moscow community of the Evangelical Christian Baptists. The Russian Orthodox Church was represented by Archpriest Nikolay Gundyaev, Vice-Chairman of the DECR, who also delivered a sermon.

ECUMENICAL CHRONICLE

Vienna Diocese. On January 8, 1973, Bishop an of Vienna and Austria received the pret of the Austrian Bible Society Dr. Hugo and had a talk with him.

ne order of prayer was based upon

January 18, the Papal representative to the national Atomic Energy Agency in Vienna ignor Oriano Quilici arranged an evening deed to Pope Paul VI's work for peace. The bishop of Vienna, His Eminence Franz Cardionig, read a paper on the Pope's New Year age "Peace is Possible." The paper was im-with the idea of peace and justice in inter-nal relations. The Vienna boys' choir sang gathering. A reception was also arranged ich the guests included the representative Russian Orthodox Church Bishop German enna and Austria.

January 19, an ecumenical service was held Evangelical Reformed Church community roteumgass as part of the Prayer Week for ian unity. Representatives of all Christian sions gathered for the service which was by Lutheran Bishop Oscar. Sermons were red by Bishop German of Vienna and a and by an archbishop of the Roman Catho-

January 21, as part of the same Prayer Week German officiated at the Sunday Liturgy Cathedral of St. James the Apostle in chat (near Vienna) at the invitation of the dean Father Helmut Blashek. The choir came he Russian, St. Nicholas Cathedral in Vienna.

After the Gospel reading Bishop German preached a sermon.

During the traditional New Year reception given by the Archbishop of Vienna, Cardinal Franz König, on January 23, the representative of the Russian Orthodox Church in Austria Bishop German was solemnly elected as an honorary member of the "Pro-Oriente" Presidium and re-

ceived a diploma.

The opening of the institute for studying questions of international peace in Vienna University's Catholic Theology Faculty took place on January 25 in the assembly hall of the university. The institute's motto, "Peace is Possible", was proclaimed by Pope Paul VI on World Peace Day (January 1, 1973). The rector, Professor Günter Winkler, delivered a lecture entitled: "The Law as an Instrument of Peace."

The Austrian union for studying questions of international peace published a statement on the aims and tasks of the institute. These comprise the following: giving all-round material support for the research and study of peace questions; organizing and holding seminars and symposiums devoted to the study of international peace and its problems, developing national and international contacts for the purpose of exchanging ideas on the study of peace; working in the field of peace research; cooperating with peacemaking organizations both at home and abroad.

The "Third International Christian Television Week" took place in Salzburg from February 18 to 24. The film "The 1971 Local Council of the Russian Orthodox Church" was shown in the assembly hall of Salzburg University. Bishop German gave a short commentary on the film. The civic and rural authorities of Salzburg organized a big reception in honour of the participants in the festival.

On February 25, the new Archbishop of Salzburg Dr. Karl Berg was consecrated and enthroned

in the Salzburg cathedral.

Amongst the many dignitaries, officials, and members of the diplomatic corps present at the solemn service and the reception was the representative of the Russian Orthodox Church Bishop German of Vienna and Austria.

On March 8, the Chairman of the Ecumenical Council of Austrian Churches Vardapet Mesrob Grigorian and the rector of the Anglican church of the British Embassy in Vienna Rev. Bruce Duncan and Mrs. Duncan visited Bishop German at his Vienna residence.

On March 9, Bishop German attended an ecumenical evening held by the rector, Dr. Wolf, in his Evangelical church in Leopoldsberg. After general prayer Bishop German gave a talk to the parishioners on "The Jesus Prayer" and the traditions of the Orthodox Church.

On June 24, Bishop German officiated at Divine Liturgy in St. Nicholas Cathedral in Vienna with the visiting clerics of the Bulgarian Orthodox Church, Deacon Stefan Markov and Father Boniface, who were in the city with the Kaval Choir to make a record. At the Liturgy were the Vicar-General of the Old Catholic Church in Austria Dr. Ernst Kroizeder with his wife and daughter. Bishop German gave a dinner in honour of his guests.

On June 29, a solemn service was held in Stefansdom to mark the 10th anniversary of the coronation of Pope Paul VI. The Archbishop of Vienna, Cardinal Franz König, officiated. Then the Apostolic Nuncio, Archbishop Opilio Rossi, gave a festive reception at his residence. Bishop German of Vienna and Austria was present at the service and the reception.

On August 16, Professor Hans Wynfrith Rossman gave a lecture on the subject of Mt. Athos during the summer festival in Salzburg. At the lecture was Bishop German accompanied by the I of St. Nicholas Cathedral in Vienna, Archp Viktor Bekarevich. Then the members of Brotherhood of St. Savva from the Serbian thodox Church gave a reception. It should stated that the Orthodox Serbs have organia society in Austria and West Germany in support the Mt. Athos Slav monasteries.

A Consultation of the World Council of C ches on the theme "Interpretation of the Bible its Influence on the Attitude of Christians to Middle East Situation" took place in the Ecunical Centre of Cartigni (near Geneva) from nuary 21 to 26, 1974.

The participants in the consultation, who need more than 35, represented various shade opinion on the Christian understanding of Middle East situation and the different curre in theological thinking and on the biblical in pretation of questions linked with this situat i. e. questions on the relationship of the Old New Testaments; on "the chosen people" its role in the Old Testament; on the Old Tement covenant in "relation to the Promised Lar and on the significance of Jerusalem as the H City for Christians, Judaists and Moslems.

After a wide-ranging discussion on all the quitions before them the participants in the contation agreed that "justice should be applied eally for all peoples, regardless of their religinates or culture. This requires identical rights a identical justice for all peoples of the Mid East."

The consultant of the Department of Exter Church Relations of the Moscow Patriarch Prof. Protopresbyter Vitaliy Borovoy took p in the consultation.

On January 10 and 11, 1974, a session of its Steering Committee on the rights of man und the World Council of Churches' Commission International Affairs was held in Geneva. A me ber of this committee Aleksey S. Buyevsky, Sectary of the Department of External Church is lations of the Moscow Patriarchate, took part the session.



The Struggle Waged Against Sin, Passions and Temptations

(as presented in the works of Saint Gregory of Nazianzus)

t. Gregory of Nazianzus belongs to the assembly of great Holy Fathers of the Church, whose names are held in veneration not only the East but also in the West. This st enlightened archpastor of the irch of Christ, profound theologian, ented poet and upright Christian, ose pious life was a shining exampo his fellows, won the respect of contemporaries. His friend St. Bathe Great referred to him as the outh of Christ", "the chosen vessel", well of knowledge." He was also nly esteemed by St. Maximus the fessor who referred to him as an strious and God-bearing teacher. famous Father of the Western rch, St. Jeronimus made a special ney to Constantinople in order to the great St. Gregory of Nazian-All the Fathers of the Third Ecuical Council looked upon St. Greas an indisputable authority and Fathers of the Seventh Ecumenical ncil called him the theologian.

ne works of St. Gregory are filled especial grace; they were written h a pen dipped in the vessel of the it." They are all permeated with warmth of Christian love. The saint self testifies: "Some were captivate the power of the teaching, others and meek by the form of expres-

With no animosity, and with passion rather than reproaches did eak; I lamented but did not overm". The works of St. Gregory are ecious fount of lessons in faith and

est and foremost the saint teaches e need to wage a struggle against

sin, passions and temptations, pointing out that in the beginning it is necessary to "cleanse oneself through active emulation of wisdom and after opening the mouth of reason to call in the Spirit" (Pss. 119. 131) and then to utter the word of grace and speak the wisdom of God fulfilled in the perfect (1 Cor. 2. 6).

Sin is the violation of a commandment and therefore a Christian should, with deep and perfect faith in God and trusting in His help, recant sin fervently in word and deed, "if it is necessary that our soul, which is preferred by us above all, be well healed"; cut off the "very source of sin," check it in good time like an "evil and irrepressible torrent."

Yet often it so happens that a man particularly if he is self-confident and proud, instead of breaking with his sin, endeavours to justify his lawlessness. "Our illusions of wisdom and pride and our inability and unwillingness to admit ourselves defeated presen a great obstacle in the path of virtue," reasons the saint, "and form a bulwark against those who come to our aid. How much effort must needs be made to open the way to those who would heal our sickness, how much strength do we exert to avoid being healed. We are brave in the fight against ourselves and skilled at undermining our own health. Now in slavish fear we conceal our sin, hiding it in the depth of our soul like some malignant and putrefying ulcer, as if in hiding it from men we can hide it from the Great Eye and Judgement of God; now under different pretexts we excuse ourselves our sins and invent justification for our

passions; then finally (as do the braver and bolder among us) we show no shame for our sins or before those who would heal them, and, so to say, with bared heads, march forth to engage in all manner of lawlessness. What disorder in the mind! For how else should we name this sickness! Those whom we should love as virtuous men we drive away as enemies, abhorring the 'righteous word'."

In order to avoid all manner of evil it is essential to confess our sin, disclose it to all "in shame" and recant it. "Nothing brings God such joy as the mending of man's ways and his salvation — God's Word and Sacraments testify to this."

St. Gregory taught that a Christian should seek to avoid not only mortal sins, but also strive not to defile his heart with venial sins since even these can lead to man's spiritual undoing. "A few drops of blood turns milk in a large vessel" he writes, "a single stone that falls into a clear pool can at once stir up and sully the purest water... A blow in one spot can make the flesh around it swell and hurt. Little have I taken yet I die... Small is the wound inflicted by an asp, but it plunges man at once into death's sleep... Therefore must thou strive to keep thy heart undefiled in the least."

Knowing the danger of the state of sin the saint calls upon all men with a true hierarchical love: "Brethren, let us cleanse ourselves for the sake of the martyrs, or rather, for the sake of Him for Whom they cleansed themselves with blood and truth, free ourselves from all filthiness of the flesh and spirit (2 Cor. 7. 1); wash and make ourselves clean (Is. 1. 16) and present out souls and bodies a living sacrifice, holy, acceptable unto God, which is reasonable service (Rom. 12. 1) and prayer. For the pure nothing is more precious than purity and cleanliness. We shall strive for the sake of the zealots, conquer for the sake of the conquerors, bear witness to truth for the sake of the witnesses. This we shall do as tribute to their feats so that we too might be crowned with and inherit the glory that we render to them and which is observed in Heaven, the glory which is reflected and on a small scale rep sented in what we see here."

"We shall be men of Nineveh, men of Sodom. We shall wash away so as not to perish from sin; we shobey the teaching of Jonah so that fand brimstone do not destroy us. If have come forth from Sodom let us up into the mountain, let us flee Zoar, let us ascend there with the sing sun; we shall not stay in all tolain, and we shall look not behi (Gen. 19. 17) so as not to turn into pillar of salt—a pillar, immortal truth, which lays bare the soul a turns it to evil."

Passions call forth sickness of t soul, which is far greater than carr sickness, for it is of our own maki and does not end with this life, t passes over into the other life who we shall find ourselves. The preser of passions in a Christian is a sour of profound shame. "How unwise gather unto oneself riches and renour health," exclaims the saint, "to clear the body and delay the cleansing of t soul; to seek freedom from slavery ! low but not wish for freedom on his to strive for the magnificence of on house and apparel, but not endeavo to become worthy of something great to be zealous in doing good unto other but have no wish to do good to onese If this grace could be bought w money thou wouldst not have begri ged any treasures. But if it is offer for the love of man, thou scornest to

Man can begin to cleanse hims from evil, to rid himself of his passic at any time — this must not be procre tinated for no one knows the day his death. "Together with Paul I exh thee: behold, now is the accepted tin behold, now is the day of salvati (2 Cor. 6. 2), and further: Awake th that sleepest, and arise from the deand Christ shall give thee light (E 5. 14) thus putting an end to the nig of sin, for Isaiah tells us that the nig is the hope of evil and it is good to received in the morning." "Wrest soul from the world; flee from Sodo flee from fire; go forth without looki behind, so as not to turn into a pil of salt; seek safety in the mountains

avoid destruction.'

den's life and affairs, according to Gregory, are a sea in which there nuch that is salty and unstable. The repassing winds are our temptations unexpected turns of fortune. It ms that the venerable David on thing this did say: Save me, O God; the waters are come in unto my d. I sink in deep mire, where there is standing: I am come into deep water there the floods overflow me s. 69. 1-2).

s. 69. 1-2). he words of St. Gregory are filled the deep wisdom of the Early istian Fathers and their spiritual erience when he describes man's er struggle against his passions. ten I would raise my foot to stride ards Heaven, but grave cares that sume the heart would bring me n to earth. And frequently, too, the t of the Divine Being would illumme, but suddenly a cloud would v up before me shutting out the at light and my soul would be pered with the thought that the light fled from the one who was apaching it. What does this incommubility mean? Or is there a law that tal man should ever languish with re? Or is it to my benefit that I ald acquire and maintain with hard our? For that is firm and steadfast which the mind has laboured. Just a cunning beast covers its tracks others so the enemy often eclipses in me the ability to distinguish d from evil, that through this cung he might lead astray a seeker r virtue. Flesh decrees one thing to and the commandment another; one vassal, the other God; one is time, other eternity. I do what I abhor, ke delight in evil and within my t laugh with bitter malicious thter at my terrible fate; for me my oing is pleasurable. Now I am base, I am uplifted. Today I recoil from n, and on the morrow I myself am ning. As times change, so I change, like the polyp take upon myself colour of the stones beneath me. ed bitter tears but my sin is not ed out with them. Although the ent has subsided, with new crimes epare myself another; the means rewith to heal, I spurn. In body virgin but I do not know clearly if

in my heart I'm chaste. In shame I lower my eyes but my mind in shame-lessness lifts them heavenwards. I perceive sharply other men's sins and am shortsighted where my own are concerned. In words I am celestial, but my heart adheres to the earth. Calm am I and tranquil, yet no sooner do I feel a wind, even a light breeze, than I seethe with stormy waves and my agitation does not cease until a calm falls; then it is no marvel that my wrath is also assuaged.

"Often he who walked along the good path with righteous hopes and who had already raised himself above the plane of common virtue, is suddenly thrown down from his height by the pernicious enemy; as if he was climbing over sand which beneath an unsure foot rolls down again. Once more I make my way upwards and once more I come down again with more shame than before. I am always journeying and always in great fear: hardly have I taken a few steps forward when I fall forthwith. My life has been long, yet I do not wish to part with life. I wish to be healed; but healing is far from me, because as the days advance I gather ever more sins."

Some when subjected to temptations succumb and are led astray for "they do not stand up to their onslaught one jot." But there are those who stand firm as a rock and repulse every wave of sin. "These are men who, ruled by the wisdom of the mind... endure all with a firm unswerving spirit... For themselves they deem it shameful to despise the distant tribulations others and not even to regard them as tribulations, but let immediate, even transient tribulations triumph over them as if they were lasting ones; they are ready to offer untimely wisdom and in times of need show lack of wisdom. Such conduct can be likened to the man who deems himself an excellent warrior but never goes forth into the battlefield, or to him who holds himself to be a skilful helmsman, who lauds his art in calm weather and in a storm loses hold of the helm."

Wrestling with temptation is terrible, for "great is its armour" and the tempter is most artful. When the enemy of mankind sees that men are hastening

towards Heaven, from whence he was cast down, he uses every means to hold them back. He tempts all men notwithstanding their age or their office in life. "However, thou art a man of God", says St. Gregory, "and should fathom the wicked designs of the enemy"; after Baptism you possess the weapon with which to vanquish the enemy of Light and with the help of Heaven can repulse him in every thing for "thou art fighting on the side of the strong and for the greatest cause of all." Faith in God, which the enemy fears, is man's shield in this struggle.

Wrestling with temptation is terrible, but victory over it all the greater for this and the reward most glorious. Crowns are bestowed upon those who took action — not upon those who "refrain from using the greater part of their strength" but upon those who strained their strength to the utmost. It is easier to assess the worth of a tried man than that of a man who does not know the meaning of struggle. "If thou hast asserted thyself in this wisdom in sufficient measure," St. Gregory reminds the young priest Sacerdot, "then give thanks to God! And if the measure of this wisdom is not yet full

then I call you to heed my examp and my position. Men have insult and hated me; what tribulations had I not endured through the doings wicked men! Yet later I shook myse free from those who grieved me, at who could show me more boon that they in testing my strength in the way? Think on this and thou wilt off up thanks for temptation, if not to those who place it in your way, then God".

The saint exhorts us to arm ourse ves against invisible "spirits of wicker ness beneath Heaven and close Heaven and for the struggle within ourselves, with our passions, against the turbulence that each day attack us from without" and walk forward steadfastly on the path that leads to Christ our Saviour. "Like a stream of water flowing along a narrow pipe exhort thee, with love engraved in the breast, rush forward to meet Christ or pour forth to irrigate a rich and fet tile meadow. If you spread here, ther and everywhere over deep sands, stones, meadows, and ploughed furrows then your good waters will be wasted to real purpose."

Archimandrite SEVASTIAN PILIPCHU



BOOKS AND FUBLICATIONS

PRAVOSLAVNY VISNIK, 1973, Nos. 1-12

(Magazine of the Ukrainian Exarchate)

official part of the magazine comprises, tal, messages, statements and addresses of upreme Church Authority; information the dioceses and parishes of the Ukrainian tate, especially in connection with various a events, anniversaries and commemoraties, and also articles reflecting problems field of inter-Orthodox and inter-Christintacts.

e No. 1 carries an article by Archpriest lyatovich, "At the Turning Points of Hiswritten by a priest who severed his ties he Uniate to join the Orthodox Mother In it he recalls the difficult days which trainian people went through during the World War, and speaks about the happine people attained after the liberation of traine by the Soviet Army which drove scist invaders and traitors out of their land.

e No. 2 has an article by Archbishop Palf Zhitomir and Ovruch, "A Great Festival ternal Peoples," devoted to the 50th anry of the foundation of the USSR. The writes that the Russian Orthodox Church ways been in unity with the people, and gave her blessing to the defence of the land and to peaceful labour.

onnection with the 1600th anniversary of sing away of the Father of the Church, anasius the Great, Archbishop of Ale-(373-1973), widely marked throughout thodox world, issue No. 4 publishes an by Professor Konstantin Skurat of the Theological Academy: "The Salvatory ance of the Resurrection and the Ascenour Lord Jesus Christ (According to the of St. Athanasius the Great)." Of other of theological and ecclesio-historical er the following deserve attention: "The the New Testament in the Light of Maand Translational Tradition" by al "Attempts at est N. Novosad, and Union in the Days of Daniil Galich" priest Y. Protsyuk, Doctor of Ecclesiasstory, which contains much factual data . Other interesting articles are "On by Deacon B. Soiko, "On Divine Pre-

destination" by Archpriest A. Kokhno, and "A Brief Review of the History of Church Singing" by N. Viranovsky, a lecturer at the Odessa Theological Seminary. The latter article is interesting for the material it provides dealing with the Church hymnal compositions from the Biblical, Old Testament times (the Psalm Singer, King and Prophet David) to the Church composers of the modern period. Among the composers of Church hymns the reader finds the names of Russian composers M. Glinka, D. Bortnyansky, N. Berezovsky, A. Vedel, Archpriest P. Turchaninov, Archpriest M. Vinogradov, Archpriest M. Lisitsyn, Archpriest D. Allemanov, as well as Tchaikovsky, Rimsky-Korsakov, A. Archangelsky, A. Kastalsky and others (No. 4). The article is written concisely but comprehensively. It is a matter for regret that the names of such well-known composers as S. Rakhmaninov, A. Arensky and M. Ippolitov-Ivanov, who contributed much to the treasury of ecclesiastical music, are not mentioned.

The article by Archpriest I. Karpyak, "The Zamoisk Council of 1720," dealing with the sad events of the establishment of the Uniate in Western Ukraine, is very interesting from a historical point of view (No. 5).

By the decision of the Holy Synod of the Russian Orthodox Church of April 18, 1973, Bishop Vladimir of Chernigov and Nezhin was appointed Rector of the Moscow Theological Academy and Seminary with the title of Bishop of Dmitrov. In view of his diligent service to the Lord's Church, His Holiness Patriarch Pimen of Moscow and All Russia elevated him on September 9, 1973, to the dignity of archbishop. As is known, His Grace Archbishop Vladimir used to be the editor-in-chief of the magazine "Pravoslavny Visnik" (the last reference to him as such is found in issue No. 5, 1973). Starting with issue No. 6 the acting editor-in-chief is Father I. Chernienko (who was the executive secretary of the editorial offices prior to it), and Father F. Shvets is now the acting secretary.

Father I. Chernienko's article, "Christ's Contemporaries (According to the Gospels)," appears in issues Nos. 2 and 6. Especially interesting is the second part of the article in

issue No. 6, where the author touches upon the historical destiny of Christianity and its glorious victory in the world.

In connection with the 900th anniversary of the blessed demise of the founder of Russian monasticism, St. Anthony of the Caves, issue No. 7 has an article by Archpriest M. Vishniakov who reviews the path of the saint and his work as a monk, leading to the emergence of the Kiev-Pechory Lavra, which has been of great importance in all spheres of spiritual life and enlightenment in Rus. A number of the issues carry precepts and sermons of the Holy Fathers and Teachers of the Church. Thus issue No. 8 has works by St. Augustine, St. Theophylact, and St. Tikhon of Zadonsk. In issue No. 9 we find homilies of the Holy Fathers on the Gospel readings compiled by S. Ivchenko from the writings and interpretations of Sts. Hilary of Poitiers, Ambrose of Milan, Clement of Alexandria, Basil the Great, John Chrysostom, Jerome, Augustine, Theophylact, and Euthymius Zigabenus. The sermons are arranged according to themes and chronology in keeping with the annual cycle of Orthodox services, Church events and feasts, and embrace all the aspects of the spiritual life of the Christian throughout the year. The sermons are full of profound religious and moral exhortation for the salvation of the Orthodox flock.

It should be noted that issue No. 11 has an article by Bishop Savva of Chernigov and Bukovina, "A Life for Orthodoxy", dedicated to the 90th birthday of M. I. Kopolivich, one of the oldest figures in the Church and champion of the restoration of Orthodoxy in Transcarpathia.

The year 1973 marked the 25th anniversary of the tragic death of Protopresbyter Dr. Gavrill Kostelnik. He was killed by hired nationalists on September 20, 1948, practically on the threshold of the Church of the Transfiguration in Lvov, where he served. The memory of this outstanding man of pure heart, the unforgetable initiator of the convocation of the historical Lvov Council in 1946 on the reunion of the Galician Ukrainian Uniates with their true spiritual Mother, the Orthodox Russian Church,

is sacredly preserved among Orthodox Ulnians. To mark the 25th anniversary of Fa Gavriil's death as a martyr the magazine lished many articles (Nos. 6, 9, 10, 11 and

Another contribution of historical significashould be noted - an article by Archpo I. Nikitenko, "The First Metropolitan in F (No. 6), which is an extensive article rep with important information. Another article is "Victim of His Own Fanaticism" Archpriest V. Sokalsky (No. 10), about the torious Iosafat Kuntsevich, champion of U tism in the Ukraine and the territory of prese day Byelorussia. The latter article tells of treacherous activities of the Uniate hiera Iosafat Kuntsevich, a pupil of the Vilna Jesu whose aim was to implement the decisions the Latin Uniate Brest Council of 1596, wh were not accepted by the majority of the price and the Orthodox flock of the Ukraine Byelorussia. The activities of Iosafat Kuntsev who tried to convert the Orthodox population Uniatism, a process which was accompanied extreme cruelty and persecution, was conder ed even by such a militant Roman Catholic : upholder of the Uniate as Lev Sapieha, Chanlor of Lithuania. Uniatism was enforced again the will and the wish of the flock who were t to the Orthodox faith of their fathers. The a vities of Iosafat Kuntsevich met with universal and just wrath of the people.

Of the liturgical articles the one published issue No. 9, "Sacred Rites Performed After Death of an Orthodox Christian" by S. Iveh ko, deserves attention; it recounts the historievolvement of the ritual for the repose of so by the Church. Another interesting article this kind is one by Archpriest N. Novo entitled "The Orthodox Liturgy" (Nos. 9 and 12).

As in previous years the texts are accompled with illustrations of most diverse characteristic from photographs of actual church services reproductions of icons, paintings on religion themes and views of churches.

Father ALEKSANDR DUBROVS

The Journal is published monthly in Russian and English

Editorial and Subscription Offices: Box No. 624, Moscow G-435, USSR Telephone 246-98-48 Editor-in-Chief: Archbishop PITIRIM of Volc lamsk, Chairman of the Publishing Departm of the Moscow Patriard

Price \$ 1. Kindly remit to our account in

Geneva, Banque Populaire Suisse, Compte courant 183760/0.



ip of Russian Orthodox pilgrims on a visit to ancient holy places in Italy at the recepiven by His Holiness Pope Paul VI in the Vatican, December 13, 1973



Orlov of the All-Union Council of Evangelical Christian Baptists (AUCECB), Father Stanislav (a of the Roman Catholic Church, Bishop Parkev of the Armenian Church, Metropolitan aliy of Tula and Belev, and Archbishop Vladimir of Dmitrov of the Russian Orthodox 1, V. G. Kulikov of the AUCECB, and Protopresbyter Vitaliy Borovoy of the Russian dox Church, at the ecumenical prayer service on Christian unity held at the church of the MTA, January 12, 1974

